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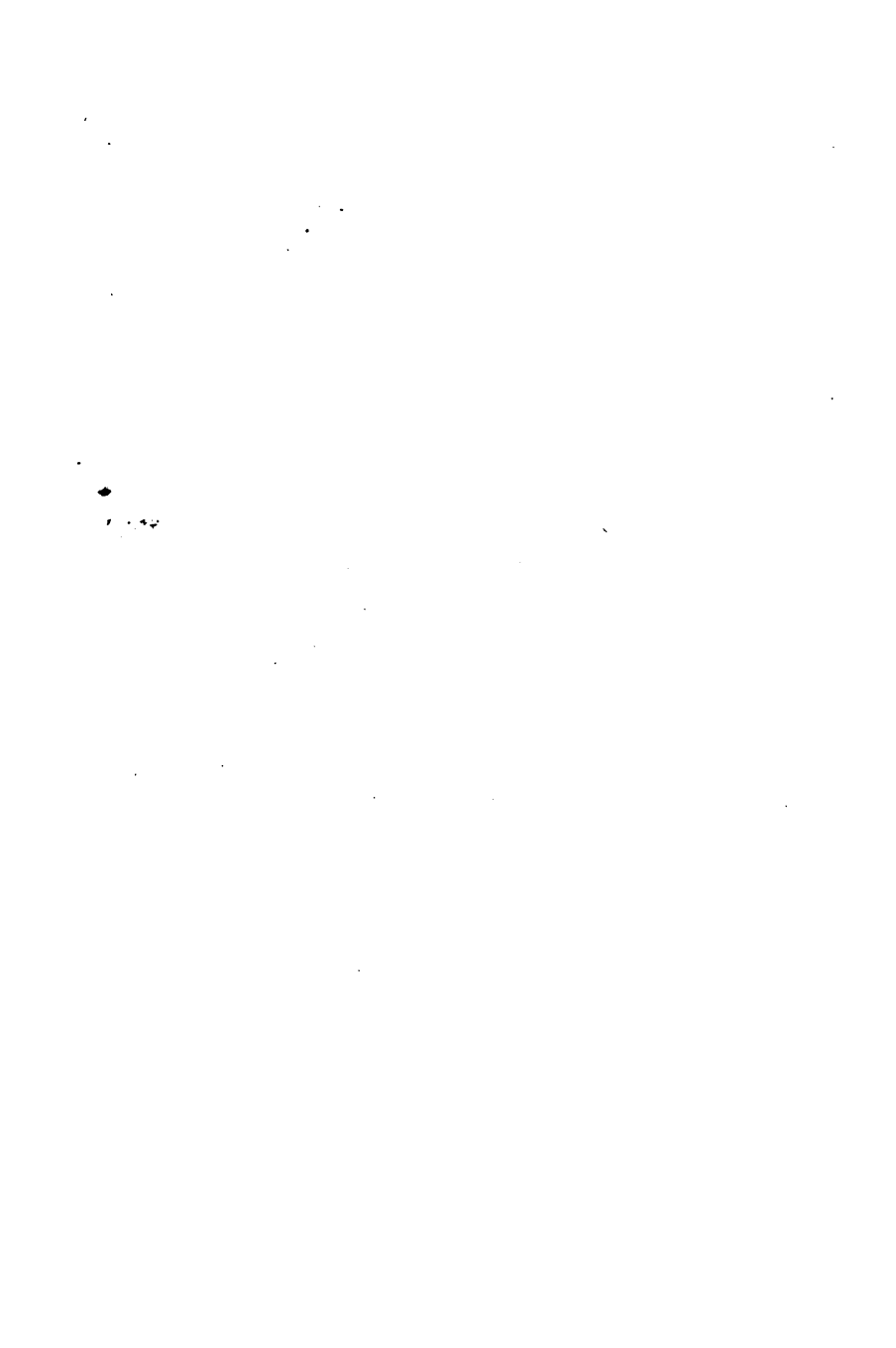


THE MYTH OF EURYPIDES  
PALEY



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**THE**  
**MEDEA OF EURIPIDES.**

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THE  
MEDEA OF EURIPIDES.

With Brief Notes for the Use of Schools.

BY

F. A. PALEY, M.A.

CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.



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## INTRODUCTION.

THE *Medea* was brought out in the year B.C. 431, immediately after the outbreak of the Peloponnesian War. It was the first of a *tetralogy* which included the 'Philoctetes,' the 'Dictys,' and the Satyric drama of the 'The-ristae,' or 'Reapers.' The *Philoctetes* is mentioned in the *Acharnians* of Aristophanes, v. 424, a play which was acted six years after the *Medea*<sup>1</sup>. Euripides was forty-nine years of age when he gained the third prize with this play, Euphorio, the son of Aeschylus, carrying off the first, and Sophocles the second. The author of the *Greek Argument* quotes the authority of Dicaearchus and Aristotle<sup>2</sup> for the statement that Euripides adapted (*δισεκέυασε*) his *Medea* from Neophron<sup>3</sup>.

The legend was evidently very famous in antiquity, and there were many versions of it. The beautiful poem of Apollonius of Rhodes, the *Argonautica*, describes Medea's love for Jason and the aid rendered by her in his dangerous adventure; but it makes no allusion to the second marriage with the Corinthian bride Glauce. The story of the golden fleece, of which this is an episode—a tale, perhaps, of some early adventurers who went eastward in the vain attempt

<sup>1</sup> The mention in that play of Aspasia's influence over Pericles in virtually provoking the war (527) adds probability to the view, that Aspasia is pointedly alluded to in 842 and 1085 of this play. See Schol. on *Ar. Ach.* 527, ἡ δὲ Ἀσπασία Περικλέους ἦν σοφίστρια καὶ διδάσκαλος λόγων ῥητορικῶν ὕστερον δὲ καὶ γαμετὴ γέγονε. An opinion has recently been expressed that the famous Μεγαρικὸν ψήφισμα, which was carried by Pericles on that occasion, is hinted at in Medea's expulsion from Corinth; but this inference seems rather far-fetched.

<sup>2</sup> Perhaps a mistake for Aristophanes, viz. the grammarian.

<sup>3</sup> Neophron of Sicyon is generally (but see K. O. Müller, *Hist. Gr. Lit.* p. 382) believed to have been junior to Euripides. The text may perhaps be corrupt, and rightly read may have meant that Neophron took it from Euripides.

of finding the home of the Sun-god,—was evidently a solar legend. For the fiery robe given by Medea, herself the granddaughter of the Sun (1321), differs in no respect from that sent by Deianira to Hercules in the *Trachiniae* of Sophocles; and Hercules, we know, personified the Sun-god<sup>1</sup>. The aegis of Athene, the goddess of the Dawn, and the web of Penelope, are all representatives of the sun-lit mists which appear to us as fringed clouds<sup>2</sup>. Medea herself typifies, in her human aspect, the sorceress or wise woman; but the notion of supernatural birth was commonly associated with witchcraft, as in the Calypso and the Circe of the *Odyssey*<sup>3</sup>. In all ages and all religions the wierd or the sacred influence of woman over man's destiny has found a prominent place.

In her semi-divine character, in which Medea appears as the companion and adviser of the Argonauts in the fourth Pythian ode of Pindar, she seems to represent an eastern cult of Hera, or perhaps (if that be really different) of the Moon, just as Helen was an impersonation of Aphrodite. The word probably contains the root of *μῆδεσθαι*, and implies the care bestowed on the objects of regard<sup>4</sup>. As the wife of Jason, she is the heroine of one of the most romantic stories of antiquity. Her attachment to Jason<sup>5</sup>,

<sup>1</sup> His being burnt alive on a pyre on Mount Oeta (*Trach.* 1191 seq.) is obviously the sun setting behind a hill.

<sup>2</sup> That the idea is a natural one is further shown by the expression in Psalm civ. 2, *ἀναβαλλόμενος φάος εἰς ἱμάτιον*.

<sup>3</sup> Diodor. Sic. iv. 46, says that Circe and Medea were both daughters of Aeetes, by Hecate the daughter of Persees. Strabo (i. 40) contends that Homer represented Circe as a sorceress who was the own-sister of the cruel Aeetes (*Od.* x. 137), from this well-known story of Medea.

<sup>4</sup> Her habit, according to the legend in Diod. Sic. iv. 46, was to save the lives of strangers, who might fall into his hands, from the ferocity of her father Aeetes;—*διατελεῖν τοὺς καταπλέοντας τῶν ξένων ἐξαιρουμένην ἐκ τῶν κινδύνων*. Some accounts associated Medea with the name of Medea, or her son by Aegaeus, Medus (Diodor. iv. 56; Strabo, xi. 10, c. 526, and *ib.* 14. c. 531; Pausan. ii. 3, 8). Schol. on *Med.* 10, *ὅτι δὲ καὶ ἀδελφεὸς ἦν ἡ Μήδεια, Μουσαῖος ἐν τῇ περὶ Ἰσθμίων ἱστορίᾳ*.

<sup>5</sup> Pindar, *Pyth.* iv. 79, represents him as a strikingly handsome man, *δνὴρ ἐκπαγλος*.

her flight with him to Corinth, her love turning into a hate not less passionate, and her terrible vengeance on her faithless husband and his intended bride, the daughter of Creon king of Corinth, are splendidly depicted. As in the *Hippolytus*, the poet shows himself well acquainted with the workings of a woman's mind. The ancient critics, according to the Greek argument, blamed Euripides for making Medea shed tears and seem to relent when about to slay her children (900—5); but we may be content to think that the poet understood a mother's feelings better than his critics did. K. O. Müller observes (*Hist. Gr. Lit.* p. 368), "The scene, which paints the struggle in Medea's breast between her plans of revenge and her love for her children, will always be one of the most touching and impressive ever represented on the stage."

The poet represents the children of Medea as two sons (1395); and so we have it in the well-known fresco painting found at Pompeii<sup>1</sup>, where the two boys are playing at knuckle-bones (*δοτράγαλοι*) in the presence of the *παίδων*, while Medea with scowling brow is drawing the sword to slay them. Diodorus (iv. 54) enumerates three sons, Thesalus, Alcimenes, Tisandrus, of whom one escaped with his life. Pausanias (ii. 3, 6) gives two, Mermerus and Pheres, but quotes Hellanicus for the statement that Medea's son by Aegeus, or as others said, by Jason, was Polyxenus (*ib.* § 8). These varieties are unimportant except as showing the wide scope and popularity of the legend.

The poet has made use of an incident, in itself simple, viz. Jason's apology for entering, as a matter of policy rather than of affection, into an alliance with the royal family of Corinth, for exhibiting his skill in sophistical argument. The speeches of Jason and Medea on this topic are as characteristic as those of Pheres and Admetus in the *Alcestis*, of Hecuba and Helen in the *Troades*, Electra and her mother in the play of that name, or of Phaedra and the Nurse in the *Hippolytus*. The impassioned earnestness of Medea completely demolishes the time-serving

<sup>1</sup> Published in *Raccolta di più belli Dipinti, &c.* Naples, 854, Plate 6.



arguments of Jason. We are made to feel that his punishment, if a terrible one, is not undeserved. In her, as in the *Clytemnestra* of Aeschylus, we read the story of Woman's Revenge.

There are reasons for thinking,—especially from the many instances of repeated verses in the *Medea*,—that more than one edition of it was current in very early times. Ennius either translated or paraphrased the play. There was a *Medea* composed before B.C. 420 by a second-rate poet called Melanthius, as we know from the direct testimony of Aristophanes<sup>1</sup>. The scene is laid at Corinth, and the Chorus is composed of Corinthian ladies (214).

<sup>1</sup> *Pax*, 1012.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΤΡΟΦΟΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΜΗΔΕΙΑ.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ.

ΚΡΕΩΝ.

ΙΑΣΩΝ.

ΑΙΓΕΤΣ.

ΑΓΓΕΛΟΣ.

ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ.



## ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

### ΤΡΟΦΟΣ.

Εἴθ' ὦφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος  
Κόλχων ἐς αἶαν κυανέας Συμπληγάδας,  
μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτὲ  
τμηθεῖσα πύκη, μηδ' ἐρετμῶσαι χέρας  
ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος  
Πελίᾳ μετῆλθον, οὐ γὰρ ἂν δέσποιν' ἐμῇ  
Μήδεια πύργους γῆς ἐπλευσ' Ἰωλκίας,  
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος,  
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας  
πατέρα κατῴκει τήνδε γῆν Κορινθίαν  
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν  
φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα,  
αὐτὴ τε πάντα συμφέρουσ' Ἰάσωνι,  
ἥπερ μεγίστη γίγνεται σωτηρία,  
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.  
νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.  
προδοὺς γὰρ αὐτοῦ τέκνα δεσπότην τ' ἐμὴν  
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,  
γῆμας Κρέοντος παῖδ', ὃς αἰσυνμῇ χθονός.  
Μήδεια δ' ἡ δύστηνος ἡτιμασμένη  
βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς  
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται  
οἷας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.  
κεῖται δ' αἰσιτος, σῶμ' ὑφέϊσ' ἀλγυδόσι,  
τὸν πάντα συντήκουσα δακρύοις χρόνον,  
ἐπεὶ πρὸς ἀνδρὸς ἦσθετ' ἡδικημένη,  
οὐτ' ὅμμ' ἐπαίρουσ' οὐτ' ἀπαλλάσσουσα γῆς  
πρόσωπον· ὥς δὲ πέτρος ἢ θαλάσσιος  
κλύδων ἀκούει νουθετουμένη φίλων,

ἦν μή ποτε στρέψασα πάλλευκον δέρην 30  
 αὐτῇ πρὸς αὐτὴν πατέρ' ἀποιμύζῃ φίλον  
 καὶ γαίαν οἴκους θ', οὗς προδοῦσ' ἀφίκετο  
 μετ' ἀνδρὸς ὃς σφε νῦν ἀτιμάσας ἔχει.  
 ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὑπο 35  
 οἷον πατρῴας μὴ ἀπολείπεσθαι χθονός.  
 στυγεῖ δὲ παῖδας οὐδ' ὀρώσ' εὐφραίνεται.  
 δέδοικα δ' αὐτὴν μή τι βουλευσὴν νέον·  
 βαρεῖα γὰρ φρήν, οὐδ' ἀνέξεται κακῶς  
 πάσχουσ'· ἐγῶδα τήνδε, δειμαίνω τέ νιν 40  
 μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος,  
 σιγῇ δόμους εἰσβάσ', ἵν' ἔστρωται λέχος,  
 ἥ καὶ τύραννον τόν τε γήμαντα κτάνῃ,  
 κᾶπτετα μείζω ξυμφορὰν λάβῃ τινά·  
 δεινὴ γάρ· οὔτοι ῥαδίως γε συμβαλὼν 45  
 ἔχθραν τις αὐτῇ καλλίνικον ᾄσεται.  
 ἀλλ' οἶδε παῖδες ἐκ τρόχων πεπαυμένοι  
 στεῖχουσιν, μητρὸς οὐδὲν ἐννοούμενοι  
 κακῶν, νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.

## ΠΑΙΔΑΓΩΓΟΣ.

- παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,  
 τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν 50  
 ἔστηκας, αὐτῇ θρεομένη σαντῇ κακά;  
 πῶς σοῦ μόνῃ Μήδεια λείπεσθαι θέλει;
- ΤΡ. τέκνων ὁπαδὲ πρέσβιν τῶν Ἰάσονος,  
 χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν 55  
 κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται.  
 ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγυδόνοσ  
 ὥσθ' ἱμερὸς μ' ὑπῆλθε γῇ τε κοῦρανῶ  
 λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.
- ΠΑ. οὐπὼ γὰρ ἡ τάλαινα παύεται γόων;  
 ΤΡ. ζηλῶ σ'· ἐν ἀρχῇ πῆμα κοιδέπω μεσοῖ. 60  
 ΠΑ. ὦ μῶρος, εἰ χρὴ δεσπότης εἰπεῖν τόδε·  
 ὥς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
- ΤΡ. τί δ' ἔστιν, ὦ γεραιέ; μὴ φθόνει φράσαι.

- ΠΑ. σὶδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.  
 ΤΡ. μη, πρὸς γενείου, κρύπτε σύνδουλον σέθεν· 65  
 σιγὴν γάρ, εἰ χρή, τῶνδε θήσομαι πέρι.  
 ΠΑ. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,  
 πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτατοι  
 θάσσοισι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,  
 ὥς τούσδε παῖδας γῆς ἐλᾶν Κορινθίας 70  
 ξὺν μητρὶ μέλλοι τῆσδε κοίρανος χθονὸς  
 Κρέων. ὁ μέντοι μῦθος εἰ σαφὴς ὁδε  
 οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τάδε.  
 ΤΡ. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέζεται  
 πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; 75  
 ΠΑ. παλαιὰ καινῶν λείπεται κηδευμάτων,  
 κοῦκ ἔστ' ἐκείνος τοῖσδε δώμασιν φίλος.  
 ΤΡ. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν  
 νέον παλαιῷ, πρὶν τὸδ' ἐξηντληκέαι.  
 ΠΑ. ἀτὰρ σύ γ', οὐ γὰρ καιρὸς εἰδέναι τάδε 90  
 δέσποιναν, ἡσύχαζε καὶ σίγα λόγον.  
 ΤΡ. ὦ τέκν', ἀκούεθ' οἶος εἰς ὑμᾶς πατήρ;  
 ὄλοιτο μὲν μὴ· δεσπότης γάρ ἐστ' ἐμός·  
 ἀτὰρ κακὸς γ' ὦν ἐς φίλους ἀλίσκεται.  
 ΠΑ. τίς δ' οὐχὶ θνητῶν; ἄρτι γινώσκεις τόδε, 85  
 ὥς πᾶς τις αὐτὸν τοῖ πέλας μᾶλλον φιλεῖ,  
 οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν;  
 εἰ τούσδε γ' εὐνῆς οὐνεκ' οὐ στέργει πατήρ.  
 ΤΡ. ἴτ', εὖ γὰρ ἔσται, δωμάτων ἔσω, τέκνα.  
 σὺ δ' ὥς μάλιστα τούσδ' ἐρημώσας ἔχε, 90  
 καὶ μὴ πέλαζε μητρὶ δυσθυμουμένην.  
 ἦδη γὰρ εἶδον ὄμμα νιν ταυρουμένην  
 τοῖσδ', ὥς τι δρασείουσαν· οὐδὲ παύσεται·  
 χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα.  
 ἐχθροὺς γε μέντοι, μὴ φίλους, δράσειέ τε 95

## ΜΗΔΕΙΑ.

ὦ,  
 δύστανος ἐγὼ μελέα τε πόνων,

- ἰὼ μοί μοι, πῶς ἂν ὀλοίμαν.  
 ΤΡ. τόδ' ἐκείνο, φίλοι παῖδες· μήτηρ  
 κινεῖ κραδίαν, κινεῖ δὲ χόλον.  
 σπύσσετε θᾶσσον δώματος εἴσω, 100  
 καὶ μὴ πελάσῃτ' ὄμματος ἐγγύς,  
 μηδὲ προσελθῇτ', ἀλλὰ φυλάσσεσθ'  
 ἄγριον ἦθος στυγεράν τε φύσιν  
 φρενὸς αὐθάδους.  
 ἴτε νυν χωρεῖθ' ὡς τάχος εἴσω. 105  
 δῆλον δ' ἀρχῆς ἐξαιρόμενον  
 νέφος οἰμωγῆς ὡς τάχ' ἀνάψει  
 μείζονι θυμῷ· τί ποτ' ἐργάσεται  
 μεγαλόσπλαγχνος δυσκατάπαυστος  
 ψυχὴ δηχθεῖσα κακοῖσιν; 110  
 ΜΗ. αἰαί,  
 ἔπαθον τλάμων ἔπαθον μεγάλων  
 ἄξι' ὀδυρμῶν· ὦ κατάρατοι  
 παῖδες ὀλοισθε στυγεράς ματρὸς  
 ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι.  
 ΤΡ. ἰὼ μοί μοι. ἰὼ τλήμων. 115  
 τί δέ σοι παῖδες πατρὸς ἀμπλακίας  
 μετέχουσι; τί τοῦσδ' ἔχθεις; οἶμοι,  
 τέκνα, μὴ τι πάθῃθ' ὡς ὑπεραλγῶ.  
 δεινὰ τυράννων λήματα, καὶ πῶς  
 ὀλέγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120  
 χαλεπῶς ὀργὰς μεταβάλλουσιν.  
 τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν  
 κρεῖσσον. ἔμοιγ' οὖν, εἰ μὴ μεγάλως,  
 ὀχρῶς γ' εἴη καταγερᾶσκειν.  
 τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν 125  
 τοῦνομα νικᾶ, χρῆσθαί τε μακρῷ  
 λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'  
 οὐδένα καιρὸν δύναται θνητοῖς·  
 μείζους δ' ἄτας ὅταν ὀργισθῇ  
 δαίμων οἴκοις ἀπέδωκεν. 130

## ΧΟΡΟΣ.

ἔκλυνον φωνὰν, ἔκλυνον δὲ βοὰν  
τᾷς δυστάνου

Κολχίδος, οὐδέ πω ἤπιος· ἀλλὰ, γεραῖα,  
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω μελάβρου γόον  
ἔκλυνον· 135

οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος,  
ἐπεὶ μοι φίλον κέκρανται.

ΓΡ. οὐκ εἰσὶ δόμοι· φροῦδα τὰδ' ἤδη.  
τὸν μὲν γὰρ ἔχει λέκτρα τυράννων, 140  
ἣ δ' ἐν θαλάμοις τήκει βίοντον  
δέσποινα, φίλων οὐδενὸς οὐδὲν  
παραθαλπομένη φρένα μύθοις.

ΜΗ. αἰαῖ,  
διὰ μου κεφαλᾷς φλοῖξ οὐρανία  
βαίη· τί δέ μοι ζῆν ἐτι κέρδος; 145  
φεῦ φεῦ· θανάτῳ καταλυσάμαν  
βιοτὰν στυγερὰν προλιποῦσα.

ΧΟ. αἶες, ὦ Ζεῦ καὶ γὰ καὶ φῶς, στρ.  
ἰαχὰν οἷαν ἅ δύστανος  
μέλπει νύμφα;

τίς σοί ποτε τᾷς ἀπλήστου 150  
κοίτας ἔρος, ὦ ματαία,  
σπεύσει θανάτου τελευτάν;  
μηδὲν τόδε λίσσου.

εἰ δὲ σὸς πόσις 155  
καινὰ λέχῃ σεβίζει,  
κείνῳ τόδε μὴ χαράσσου·  
Ζεὺς σοι τάδε συνδικίσει.  
μὴ λίαν

τάκου δυρομένα σὸν εὐνέταν.

ΜΗ. ὦ μεγάλα Θέμι καὶ πότνι Ἄρτεμι, 160  
λεύσσεθ' ἅ πάσχω, μεγάλοις ὄρκοις  
ἐνδησαμένα τὸν κατάρατον  
πόσιν; ὃν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμι·



- αὐτοῖς μελάβροισ διακναιομένους,  
οἱ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν. 165  
ὦ πάτερ, ὦ πόλις, ὣν ἀπενάσθη  
αἰσχρῶς, τὸν ἐμὸν κτείναςα κάσιν.
- ΤΡ. κλύεθ' ὅλα λέγει κάπιβοᾶται  
Θέμιν εὐκταίαν Ζῆνά θ', ὅς ὄρκων 170  
θνητοῖς ταμίας νενόμισται;  
οὐκ ἔστιν ὅπως ἐν τινι μικρῷ  
δέσποινα χόλον καταπαύσει.
- ΧΟ. πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν 175  
ἔλθοι, μύθων τ' αὐδαθέντων  
δέξαιτ' ὁμφάν,  
εἴ πως βαρύθυμον ὄργαν  
καὶ λῆμα φρενῶν μεθείη.  
μήτοι τό γ' ἐμὸν πρόθυμον  
φίλοισιν ἀπέστω. 180  
ἀλλὰ βᾶσά νιν  
δεῦρο πόρευσον οἴκων  
ἔξω, φίλα καὶ τάδ' αὐδα·  
σπεύσον δέ τι πρὶν κακῶσαι  
τοὺς ἔσω·  
πένθος γὰρ μεγάλως τόδ' ὀρμᾶται.
- ΤΡ. δράσω τάδ'· ἀτὰρ φόβος εἰ πείσω 185  
δέσποιναν ἐμήν·  
μόχθου δὲ χάριν τήνδ' ἐπιδώσω.  
καίτοι τοκάδος δέργμα λεαίνης  
ἀποταυροῦται δμωσὶν, ὅταν τις 190  
μῦθον προφέρων πέλας ὀρμηθῇ.  
σκαιοὺς δὲ λέγων κοῦδέν τι σοφοῦς  
τοὺς πρόσθε βροτοὺς οὐκ ἂν ἀμάρτοις,  
οἷτινες ὕμνους ἐπὶ μὲν θαλαῖαις  
ἐπὶ τ' εἰλαπίναις καὶ παρὰ δαίπνοις  
ἤρροντο, βίου τερπνὰς ἀκοὰς, 195  
στιγλῆς δὲ βροτῶν οὐδέις λύπας  
ἤρετο μούσῃ καὶ πολυχόρδοις  
ψδαῖς παύειν, ἐξ ὧν θάνατοι

δειναί τε τύχαι σφάλλουσι δόμους.  
καίτοι τάδε μὲν κέρδος ἀκείσθαι  
μολπαῖσι βροτούς· ἵνα δ' εὐδαιπνοὶ 200  
δαῖτες, τί μάτην τείνουσι βοάν;  
τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ  
δαιτὸς πλήρωμα βροτοῖσιν.

ΧΟ. ἰαχὰν αἶον πολύστονον γόων,  
λιγυρά δ' ἄχαι μογερά βοᾷ 205  
τὸν ἐν λέχει προδόταν κακόνυμφον·  
θεοκλυτεῖ δ' ἄδικα παθοῦσα  
τὰν Ζηνὸς ὀρκίαν Θέμιν, ἃ νιν ἔβασεν  
Ἑλλάδ' ἐς ἀντίπορον 210  
δε' ἄλα νύχιον ἐφ' ἄλμυρὰν  
πόντου κλῆδ' ἀπέραντον.

ΜΗ. Κορίνθιαι γυναῖκες, ἐξήλθον δόμων,  
μή μοί τι μέμνησθ'· οἶδα γὰρ πολλοὺς βροτῶν  
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, 215  
τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδοῖς  
δύσκειαν ἐκτῆσαντο καὶ ῥαθυμίαν.  
δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν,  
ὅστις πρὶν ἀνδρὸς σπλάγχχον ἐκμαθεῖν σαφῶς 220  
στιγαῖ δεδορκῶς, οὐδὲν ἡδίκημένος·  
χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει·  
οὐδ' ἄστων ἦνεσ' ὅστις ἀνθάδης γεγῶς  
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο.  
ἐμοὶ δ' αἰεττον πρᾶγμα προσπεσὼν τόδε 225  
ψυχὴν διέφθαρκ'· οἴχομαι δὲ καὶ βίου  
χάριν μεθεῖσα κατθανεῖν χρῆζω, φίλαι.  
ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,  
κάκιςτος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις.  
πάντων δ' ὅσ' ἔστ' ἐμψυχα καὶ γνώμην ἔχει 230  
γυναῖκές ἐσμεν ἀθλιώτατον φυτόν·  
ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ  
πόσιν πρίασθαι δεσπότην τε σώματος  
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν·  
κὰν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν 235

ἢ χρηστόν. οὐ γὰρ εὐκλείεις ἀπαλλαγὰς  
 γυναιξιν, οὐδ' οἷόν τ' ἀνήνασθαι πόσιν.  
 ἐς καινὰ δ' ἦθη καὶ νόμους ἀφειγμένην  
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν,  
 ὅτῳ μάλιστα χρῆσεται ξυνευέτη. 240  
 καὶ μὲν τὰδ' ἡμῖν ἐκπονουμέναισιν ἐδ  
 πόσις ξυνοικῇ μὴ βίᾳ φέρων ζυγόν,  
 ζηλωτὸς αἰών· εἰ δὲ μὴ, θανάιν χρεών.  
 ἀνὴρ δ' ὅταν τοῖς ἐνδον ἄχθηται ξυνών,  
 ἔξω μολὼν ἔπαυσε κἀρδίαν ἄσης, 245  
 ἢ πρὸς φίλον τιν' ἢ πρὸς ἡλικας τραπεῖς·  
 ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.  
 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον  
 ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορεῖ,  
 κακῶς φρονούντες· ὥς τρεῖς ἂν παρ' ἀσπίδα 250  
 στῆναι θέλοιμ' ἂν μᾶλλον ἢ τεκεῖν ἅπαξ.  
 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ καμ' ἦκει λόγος·  
 σοὶ μὲν πόλις ἔ' ἢδ' ἐστὶ καὶ πατρὸς δόμοι  
 βίου τ' ὄνησις καὶ φίλων κοινωνία,  
 ἐγὼ δ' ἔρημος, ἄπολις οὐδ' ὑβρίζομαι 255  
 πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελησμένη,  
 οὐ μητέρ', οὐκ ἀδελφόν, οὐχὶ ὕψιγενή  
 μεθορμίσασθαι τῇσδ' ἔχοντα συμφορᾶς.  
 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι,  
 ἣν μοι πύρος τις μηχανή γ' ἐξευρεθῇ 260  
 πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν  
 τὸν δόντα τ' αὐτῷ θυγατέρ' ἢ τ' ἐγῆματο,  
 σιγᾶν. γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα,  
 κακὴ δ' ἐς ἀλκὴν καὶ σιδήρον εἰσορᾶν·  
 ὅταν δ' ἐς εὐνὴν ἡδικημένη κυρῇ, 265  
 οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.

XO. δράσω τὰδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν,  
 Μήδεια. πευθεῖν δ' οὐ σε θαυμάζω τύχας.  
 ὁρῶ δὲ καὶ Κρέοντα, τῇσδ' ἄνακτα γῆς,  
 στείχοντα, καινῶν ἄγγελον βουλευμάτων. 270

## ΚΡΕΩΝ.

σέ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,  
 Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν  
 φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα,  
 καὶ μή τι μέλλειν· ὥς ἐγὼ βραβεὺς λόγου  
 τοῦδ' εἰμὶ, κοῦκ ἄπειμι πρὸς δόμους πάλιν, 275  
 πρὶν ἂν σε γαίης τερμόνων ἔξωβάλω.

ΜΗ. αἰαί· πανώλης ἢ τάλαιν' ἀπόλλυμαι.  
 ἐχθροὶ γὰρ ἐξιάσι πάντα δὴ κάλων,  
 κοῦκ ἔστιν αἴτης εὐπρόσοιστος ἔκβασις.  
 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως, 280  
 τίνος μ' ἔκατι γῆς ἀποστέλλεις, Κρέον;

ΚΡ. δέδοικά σ', οὐδὲν δεῖ παραμπίσχειν λόγους,  
 μή μοί τι δράσης παῖδ' ἀνήκεστον κακόν.  
 ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος·  
 σοφῇ πέφυκας καὶ κακῶν πολλῶν ἴδρις, 285  
 λυπεῖ δὲ λέκτρων ἀνδρὸς ἔστερημένη.  
 κλύω δ' ἀπειλεῖν σ', ὥς ἀπαγγέλλουσί μοι,  
 τὸν δόντα καὶ γήμαντα καὶ γαμουμένην  
 δράσειν τι· ταῦτ' οὖν πρὶν παθεῖν φυλάξομαι.  
 κρείσσον δέ μοι νῦν πρὸς σ' ἀπεχθέσθαι, γύναι, 290  
 ἢ μαλθακισθένθ' ὕστερον μέγα στένειν.

ΜΗ. φεῦ φεῦ·  
 οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,  
 ἔβλαιψε δόξα μεγάλα τ' εἵργασται κακά.  
 χρή δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ 295  
 παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς·  
 χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας  
 φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.  
 σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ  
 δόξεις ἀχρεῖος κοῦ σοφὸς πεφυκέναι· 300  
 τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον  
 κρείσσω νομισθεῖς λυπρὸς ἐν πόλει φανεῖ.  
 ἐγὼ δὲ καὶ τῇ τῆσδε κοινωνῶ τύχης.  
 σοφῇ γὰρ οὔσα τοῖς μὲν εἰμ' ἐπ' ἄφθονος,

- [τοῖς δ' ἡσυχαία, τοῖς δὲ θατέρου τρόπου,]  
 τοῖς δ' αὖ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφή. 305  
 σὺ δ' οὖν φοβέε με μὴ τι πλημμελὲς πάθῃς.  
 οὐχ ὥδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,  
 ὥστ' ἐς τυράννους ἄνδρας ἐξαμαρτάνειν.  
 σὺ γὰρ τί μ' ἡδίκηκας; ἐξέδου κόρην  
 ὅτῃ σε θυμὸς ἤγεν. ἀλλ' ἐμὸν πόσιν 310  
 μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.  
 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν.  
 νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα,  
 ἑᾷτέ μ' οἰκεῖν· καὶ γὰρ ἡδικοημένοι  
 σιγησόμεσθα κρείσσονων νικώμενοι. 315
- ΚΡ. λέγεις ἀκούσαι μαλθάκ', ἀλλ' ἔσω φρενῶν  
 ὀρρωδία μοι μὴ τι βουλεύῃς κακὸν,  
 τοσῶδε δ' ἦσσον ἢ πάρος πέποιθά σοι·  
 γυνὴ γὰρ ὀξύθυμος, ὥς δ' αὐτως ἀνὴρ,  
 ῥᾶν φυλάσσειν ἢ σωπηλὸς σοφός. 320  
 ἀλλ' ἐξίθ' ὥς τάχιστα, μὴ λόγους λέγε·  
 ὥς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην ὅπως  
 μενεῖς παρ' ἡμῖν, οὔσα δυσμενῆς ἐμοί.
- ΜΗ. μὴ, πρὸς σε γονάτων τῆς τε νεογάμου κόρης.  
 ΚΡ. λόγους ἀναλοῖς· σὺ γὰρ ἂν πείσαις ποτέ. 325
- ΜΗ. ἀλλ' ἐξελῶς με, κοῦδεν αἰδέσει λιτάς;  
 ΚΡ. φιλῶ γὰρ σὺ σὲ μᾶλλον ἢ δόμους ἐμούς.  
 ΜΗ. ὦ πατρίς, ὥς σου κάρτα νῦν μνεῖαν ἔχω.  
 ΚΡ. πλὴν γὰρ τέκνων ἐμοιγε φίλτατον πόλις.  
 ΜΗ. φεῦ φεῦ· βροτοῖς ἔρωτες ὥς κακὸν μέγα. 330  
 ΚΡ. ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.  
 ΜΗ. Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἴτιος κακῶν.  
 ΚΡ. ἔρπ', ὦ ματαία, καὶ μ' ἀπάλλαξον πόνων.  
 ΜΗ. πονουμένῃ μεῖς κοῦ πόνων κεκρήμεθα.  
 ΚΡ. τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βίβ. 335
- ΜΗ. μὴ δῆτα τοῦτό γ', ἀλλά σ' αἰτοῦμαι, Κρέον.  
 ΚΡ. ὄχλον παρέξεις, ὥς ἔοικας, ὦ γύναι.  
 ΜΗ. φευξοῦμεθ'· σὺ τοῦθ' ἰκέτευσα σοῦ τυχαῖν.  
 ΚΡ. τί δ' οὖν βιάζει κοῦκ ἀπαλλάσσει χθονός;

**ΜΗ.** μίαν με μῆναι τήνδ' ἕασον ἡμέραν  
καὶ συμπερᾶναι φροντιδὶ ἥ φευξούμεθα,  
παισὶν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ  
οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.  
οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατὴρ  
πέφυκας· εἰκὸς δ' ἐστὶν εὐνοϊάν σ' ἔχειν. 345  
τοῦμοῦ γὰρ οὐ μοι φροντίς, εἰ φευξούμεθα,  
κείνους δὲ κλαίω συμφορᾷ κεχρημένους.

**ΚΡ.** ἤκιστα τοῦμόν λῆμ' ἔφυ τυραννικόν,  
αἰδούμενος δὲ πολλὰ δὴ διέφθορα·  
καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι, 350  
ὅμως δὲ τεύξει τοῦδε· προῦννέπω δέ σοι,  
εἴ σ' ἡ 'πιούσα λαμπὰς ὄψεται θεοῦ  
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθοιός,  
θανεῖ· λέλεκται μῦθος ἀψευδῆς ὁδε.  
νῦν δ', εἰ μένειν δεῖ, μίμν' ἐφ' ἡμέραν μίαν· 355  
οὐ γάρ τι δράσεις δεινὸν ὧν φόβος μ' ἔχει.

**ΧΟ.** δύστανε γίναι,  
φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.  
ποῖ ποτε τρέψει; τίνα προξενίαν,  
ἥ δόμον, ἥ χθόνα σωτήρα κακῶν 360  
ἐξευρήσεις;  
ὥς εἰς ἀπορόν σε κλύδωνα θεός,  
Μῆδεια, κακῶν ἐπόρευσε.

**ΜΗ.** κακῶς πέπρακται πανταχῇ· τίς ἀντερεῖ;  
ἀλλ' οὔτε ταύτη ταῦτα, μὴ δοκεῖτέ πω. 365  
ἔτ' εἰσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις,  
καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.  
δοκεῖς γὰρ ἂν με τόνδε θωπεύσαι ποτε,  
εἰ μὴ τι κερδαίνουσιν ἡ τεχνωμένην;  
οὐδ' ἂν προσεῖπον οὐδ' ἂν ἠψάμην χεροῖν. 370  
ὁ δ' ἐς τοσοῦτον μωρίας ἀφίκετο  
ὥστ', ἐξὸν αὐτῷ τὰμ' ἐλαῖν βουλευμάτα  
γῆς ἐκβαλόντι, τήνδ' ἀφήκεν ἡμέραν  
μείναι μ'. ἐν ἣ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκρούς  
θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν. 375

πολλὰς δ' ἔχονσα θανάσιμονς αὐτοῖς ὁδοὺς  
οὐκ οἶδ' ὅποιά πρῶτον ἐγχειρῶ, φίλαι,  
πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ,  
ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος,  
σιγῇ δόμονς εἰσβάσ' ἵν' ἔστρωται λέχος. 380  
ἀλλ' ἐν τί μοι πρόσαντες· εἰ ληφθήσομαι  
δόμονς ὑπερβαίνουσα καὶ τεχνωμένη,  
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.  
κράτιστα τὴν εὐθείαν, ἣ πεφύκαμεν  
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν. 385  
εἶεν·

καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;  
τίς γῆν ἄσυλον καὶ δόμονς ἐχεγγύους  
ξένος παρασχὼν ῥύσεται τοῦμόν δέμας;  
οὐκ ἔστι. μείνας' οὖν ἔτι σμικρὸν χρόνον,  
ἦν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῇ,  
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον, 390  
ἦν δ' ἐξελαύνῃ ξυμφορὰ μ' ἀμύχανος,  
αὐτῇ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν,  
κτενῶ σφε, τόλμης δ' εἶμι πρὸς τὸ καρτερόν.  
οὐ γὰρ μὰ τὴν δέσποιναν, ἦν ἐγὼ σέβω  
μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην, 395  
Ἑκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς,  
χαίρων τις αὐτῶν τοῦμόν ἀλγυνεῖ κέαρ.  
πικροὺς δ' ἐγὼ σφιν καὶ λυγροὺς θήσω γάμους,  
πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός.  
ἀλλ' εἴα· φεῖδου μηδὲν ὦν ἐπίστασαι, 400  
Μηδεία, βουλευούσα καὶ τεχνωμένη·  
ἔρπ' ἐς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας.  
ὄρῳ ἂ πάσχεις; οὐ γέλωτα δεῖ σ' ὀφλεῖν  
τοῖς Σιουφείοις τοῖς τ' Ἰάσονος γάμοις,  
γεγῶσαν ἐσθλοῦ πατρὸς Ἥλιου τ' ἀπο. 405  
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν  
γυναῖκες, ἐς μὲν ἔσθλ' ἀμύχανώταται,  
κακῶν δὲ πάντων τέκτονες σοφώταται.

ΧΟ. ἄν ποταμῶν ἱερῶν χωροῦσι παγαί, στρ. α'.

καὶ δίκαια πάντα πάλιν στρέφεται. 410  
 ἀνδράσι μὲν δόλια βουλαί, θεῶν δ'  
 οὐκέτι πίστις ἄραρε.  
 τὰν δ' ἐμὴν εὐκλειαν ἔχειν βιοτὰν στρέψουσι  
 φᾶμαι. 415

ἔρχεται τιμὰ γυναικεῖα γενέει·  
 οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει.  
 μοῦσαι δὲ παλαιγενέων λήξουσ' αἰοιδᾶν ἀντ. α'.  
 τὰν ἐμὴν ὑμνεῦσαι ἀπιστοσύναν.  
 οὐ γὰρ ἐν ἀμετέρα γνώμα λύρας  
 ὥπασε θέσπιν αἰοιδᾶν 424

Φοῖβος, ἀγήτωρ μελέων ἐπεὶ ἀντάχῃσ' ἂν ὕμνον  
 ἀρσένων γέννα· μακρὸς δ' αἰὼν ἔχει  
 πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μοῖραν εἰπεῖν.  
 σὺ δ' ἐκ μὲν οἴκων πατρῶν ἐπλευσας στρ. β'.  
 μαινομένῃ κραδίᾳ, διδύμους ὀρίσασα πόντου  
 πέτρας· ἐπὶ δὲ ξένα  
 ναίεις χθονί, τὰς ἀνάνδρου  
 κοίτας ὀλέσασα λέκτρον 425  
 τάλαινα, φυγὰς δὲ χώρας  
 ἄτιμος ἐλαύνει.

βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδῶς ἀντ. β'.  
 Ἑλλάδι τᾷ μεγάλη μένει, αἰθερία δ' ἀνέπτα.  
 σοὶ δ' οὔτε πατρὸς δόμοι, 430  
 δύστανε, μεθορμίσασθαι  
 μόχθων πάρα, σῶν δὲ λέκτρων  
 ἄλλα βασιλεία κρείσσω  
 δόμοισιν ἐπέστα.

## ΙΑΣΩΝ.

οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις 445  
 τραχεῖαν ὀργὴν ὡς ἀμήχανον κακόν.  
 σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,  
 κούφως φερούσῃ κρεισσόνων βουλευήματα,  
 λόγων ματαίων οὐνεκ' ἐκπεσεῖ χθονός.  
 κάμοι μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ 450



λέγουσ' Ἰάσων ὥς κάκιστός ἐστ' ἀνὴρ·  
 ἃ δ' ἐς τυράννους ἐστί σοι λελεγμένα,  
 πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.  
 καὶ γὰρ μὲν αἰεὶ βασιλέων θυμουμένων  
 ὀργὰς ἀφῆρουν, καὶ σ' ἐβουλόμην μένειν· 455  
 σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' αἰεὶ  
 κακῶς τυράννους· τοιγὰρ ἐκπεσεῖ χθονός.  
 ὁμως δὲ καὶ τῶνδ' οὐκ ἀπειρηκῶς φίλοις  
 ἦκω, τόσον γε προσκοπούμενος, γύναι,  
 ὥς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσῃς 460  
 μήτ' ἐνδεής του. πόλλ' ἐφέλκεται φυγῇ  
 κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς,  
 οὐκ ἂν δυνάμην σοὶ κακῶς φρονεῖν ποτέ.

ΜΗ. ὦ παγκάκιστε, τοῦτο γὰρ σ' εἰπεῖν ἔχω 465  
 γλώσση, μέγιστον εἰς ἀνανδρίαν κακὸν,  
 ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγώς  
 [θεοῖς τε καὶ μοι παντί τ' ἀνθρώπων γένει];  
 οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία,  
 φίλους κακῶς δράσαντ' ἐναντίον βλέπειν, 470  
 ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων  
 πασῶν, ἀναίδει· εὐ δ' ἐποίησας μολῶν.  
 ἐγὼ τε γὰρ λέξασα κουφισθήσομαι  
 ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.  
 ἐκ τῶν δὲ πρώτων πρώτον ἄρξομαι λέγειν. 475  
 ἔσωσά σ', ὥς ἴσασιν Ἑλλήνων ὅσοι  
 ταυτὸν ξυνεισέβησαν Ἀργῶν σκάφος,  
 πεμφθέντα ταύρων πυρπνῶων ἐπιστάτην  
 ζεύγλαισι, καὶ σπερούντα θανάσιμον γύνῃ·  
 δρακοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας 480  
 σπείραις ἔσωζε πολυπλόκοις αὔπνος ὢν,  
 κτείνας' ἀνέσχον σοὶ φάος σωτήριον.  
 αὐτὴ δὲ πατέρα καὶ δόμους προδοῦσ' ἐμὸν  
 τὴν Πηλιῶτιν εἰς Ἴωλκὸν ἰκόμην  
 ξὺν σοι, πρόθυμος μᾶλλον ἢ σοφωτέρα, 485  
 Πελίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν,  
 παίδων ὑπ' αὐτοῦ, πάντα δ' ἐξέϊλον φόβον.

καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν  
 προὔδωκας ἡμᾶς, καινὰ δ' ἐκτήσω λήχη,  
 παίδων γεγῶτων· εἰ γὰρ ἦσθ' ἄπαις ἔτι, 490  
 συγγνωστὸν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.  
 ὄρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν  
 ἢ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι,  
 ἢ καινὰ κεύσθαι θέσμ' ἐν ἀνθρώποις τανῦν,  
 ἐπεὶ ξύνιοισθά γ' εἰς ἔμ' οὐκ εὖορκος ὦν. 495  
 φεῦ δεξιὰ χεῖρ, ἧς σὺ πόλλ' ἐλαμβάνου,  
 καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα  
 κακοῦ πρὸς ἀνδρὸς, ἐλπιδῶν δ' ἡμάρτομεν.  
 ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι,  
 δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς; 500  
 ὅμως δ' ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ.  
 νῦν ποῖ τράπωμαι; πότερα πρὸς πατρός δόμους,  
 οὗς σοὶ προδοῦσα καὶ πάτραν ἀφικόμην;  
 ἢ πρὸς ταλαίνας Πελιάδας; καλῶς γ' ἂν οὖν  
 δέξαιτό μ' οἴκοις ὦν πατέρα κατέκτανον. 505  
 ἔχει γὰρ οὕτω τοῖς μὲν οἰκοθεν φίλοις  
 ἐχθρὰ καθέστηχ', οὗς δέ μ' οὐκ ἐχρῆν κακῶς  
 δρᾶν, σοὶ χάριν φέρουσα πολεμίους ἔχω.  
 τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα  
 ἔθηκες ἀντὶ τῶνδε θαυμαστὸν δέ σε 510  
 ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγὼ,  
 εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη,  
 φίλων ἔρημος, ξὺν τέκνοις μόνῃ μόνους.  
 καλὸν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,  
 πτωχοὺς ἀλᾶσθαι παῖδας ἢ τ' ἔσωσά σε. 515  
 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὅς κίβδηλος ἦ  
 τεκμήρι' ἀνθρώποισιν ὥπασας σαφή,  
 ἀνδρῶν δ' ὅτε χρή τὸν κακὸν διειδέναι,  
 οὐδαὶς χαρακτήρ ἐμπέφυκε σώματι;  
 ΧΟ. δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, 520  
 ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.  
 ΙΑ. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,  
 ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστροφόν

ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν  
 τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν. 525  
 ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,  
 Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας  
 σῴτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.  
 σοὶ δ' ἔστι μὲν νοῦς λεπτὸς, ἀλλ' ἐπίφθοнос  
 λόγος διελθεῖν, ὡς Ἔρωσ' ἠνάγκασε 530  
 τόξοις ἀφύκτοις τοῦμόν' ἐκσῶσαι δέμας.  
 ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν  
 ὅπη γὰρ οὖν ὦησας, οὐ κακῶς ἔχει,  
 μείζω γε μέντοι τῆς ἐμῆς σωτηρίας  
 εἵληφας ἢ δέδωκας, ὡς ἐγὼ φράσω. 535  
 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς  
 γαίαν κατοικεῖς, καὶ δίκην ἐπίστασαι  
 νόμοις τε χρῆσθαι μὴ πρὸς ἰσχύος χάριν  
 πάντες δέ σ' ἴσθοντ' οὔσαν Ἑλλήνες σοφὴν,  
 καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἔσχατοις 540  
 ὄροισιν ἦκεις, οὐκ ἂν ἦν λόγος σέθεν.  
 εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις  
 μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,  
 εἰ μὴ ἴσσημος ἡ τύχη γένοιτό μοι.  
 τοσαῦτα μὲν σοι τῶν ἐμῶν πόνων πέρι 545  
 ἔλεξ'. ἄμιλλαν γὰρ σὺ προῦθηκας λόγων.  
 ἃ δ' ἐς γάμους μοι βασιλικούς ὠνειδίσας,  
 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,  
 ἔπειτα σῶφρων, εἴτα σοὶ μέγας φίλος  
 καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἡσύχως. 550  
 ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς  
 πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους,  
 τί τοῦδ' ἂν εὖρημ' ἧρρον εὐτυχέστερον  
 ἢ παῖδα γῆμαι βασιλέως φυγαῖς γεγώς;  
 οὐχ, ἢ σὺ κνίζεις, σὸν μὲν ἐχθαίρων λέχος, 555  
 καὶ νύμφης ἡμέρῳ πεπληγμένος,  
 οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων  
 αἰεὶ γὰρ οἱ γεγῶτες οὐδὲ μέμφομαι·  
 ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς,

καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ἔτι 560  
 πένητα φεύγει πᾶς τις ἐκποδῶν φίλος,  
 παῖδας δὲ θρέψαιμ' ἀζίως δόμων ἐμῶν,  
 σπείρας τ' ἀδελφούς τοῖσιν ἐκ σέθεν τέκνοις  
 ἐς ταὐτὸ θείην, καὶ ξυναρτήσας γένος 565  
 εὐδαιμονοίην. σοὶ τε γὰρ παίδων τί δαί;  
 ἐμοὶ τε λύει τοῖσι μέλλουσιν τέκνοις  
 τὰ ζῶντ' ὀνήσσαι. μὲν βεβούλευμαι κακῶς;  
 οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίζοι λέχος.  
 ἀλλ' ἐς τοσοῦτον ἤκεθ' ὥστ' ὀρθομένης 570  
 εὐνῆς γυναῖκες πάντ' ἔχειν νομίζετε,  
 ἣν δ' αὖ γένηται ξυμφορὰ τις ἐς λέχος,  
 τὰ λῦστα καὶ κάλλιστα πολεμιώτατα  
 τίθεσθε. χρῆν γὰρ ἄλλοθεν ποθεν βροτούς  
 παῖδας τεκνούσθαι, θῆλυ δ' οὐκ εἶναι γένος·  
 χούτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν. 575

ΧΟ. Ἰάσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους·  
 ὅμως δ' ἔμοιγε, καὶ παρὰ γνώμην ἐρῶ,  
 δοκεῖς προδοῦς σὴν ἄλοχον οὐ δίκαια δρᾶν.

ΜΗ. ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν.  
 ἐμοὶ γὰρ ὅστις ἄδικος ὦν σοφὸς λέγειν 580  
 πέφυκε, πλείστην ζημίαν ὀφλισκάνει·  
 γλώσση γὰρ αὐχῶν τᾶδικ' εὖ περιστελεῖν,  
 τολμᾷ πανουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός.  
 ὥς καὶ σὺ μὴ νῦν εἰς ἔμ' εὐσχήμων γένῃ  
 λέγειν τε δεινός· ἐν γὰρ ἔκτενεῖ σ' ἔπος. 585  
 χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με  
 γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.

ΙΑ. καλῶς γ' ἂν οὖν μοι τῷδ' ὑπηρετείς λόγῳ,  
 εἰ σοι γάμον κατεῖπον, ἦτις οὐδὲ νῦν  
 τολμᾷς μεθεῖναι καρδίας μέγαν χόλον. 590

ΜΗ. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος  
 πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι.

ΙΑ. εὖ νυν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα  
 γῆμαί με λέκτρα βασιλέως, ἃ νῦν ἔχω,  
 ἀλλ', ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλων 595

- σὲ καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους  
φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν.
- ΜΗ. μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,  
μηδ' ὄλβος ὅστις τὴν ἐμὴν κνίζοι φρένα.
- ΙΑ. οἴσθ' ὡς μετεὔξει καὶ σοφωτέρα φανεί; 600  
τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ,  
μηδ' εὐτυχούσα δυστυχῆς εἶναι δόκει.
- ΜΗ. ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφῇ,  
ἐγὼ δ' ἔρημος τήνδε φεύξομαι χθόνα.
- ΙΑ. αὐτὴ τὰδ' εἶλον· μηδέν' ἄλλον αἰτιῶ. 605
- ΜΗ. τί δρῶσα; μὴν γαμουῦσα καὶ προδοῦσά σε;
- ΙΑ. ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.
- ΜΗ. καὶ σοῖς ἀραία γ' οὔσα τυγχάνω δόμοις.
- ΙΑ. ὥς οὐ κρινοῦμαι τῶνδ' ἐσοὶ τὰ πλείονα.  
ἀλλ' εἴ τι βούλει παισὶν ἢ σταντῇ φυγῆς 610  
προσωφέλημα χρημάτων ἐμῶν λαβεῖν,  
λέγ'· ὡς ἔτοιμος ἀφθόῳ δοῦναι χερὶ,  
ξένοις τε πέμπειν ξύμβολ', οἱ δρᾶσουσί σ' εὖ.  
καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι·  
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα. 615
- ΜΗ. οὐτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἂν,  
οὐτ' ἂν τι δεξαίμεσθα, μηδ' ἡμῖν δίδουν  
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.
- ΙΑ. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,  
ὡς πάνθ' ὑπουργεῖν σοὶ τε καὶ τέκνοις θέλω· 620  
σοὶ δ' οὐκ ἀρέσκει τὰγάθ', ἀλλ' αὐθαδίᾳ  
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον.
- ΜΗ. χώρει· πόθῳ γὰρ τῆς νεοδημήτου κόρης  
αἰρεῖ, χρονίζων δωμάτων ἐξώπιος·  
νύμφευ· ἴσως γάρ, ξὺν θεῷ δ' εἰρήσεται, 625  
γάμεις τοιοῦτον ὥστε σ' ἀρνεῖσθαι γάμον.
- ΧΟ. ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὐδοξίαν στρ. α'.  
οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δ' ἄλις ἔλθοι 630  
Κύπρις, οὐκ ἄλλα θεὸς εὐχαρις οὕτω.  
μήποτ', ὦ δέσποινα, ἐπ' ἐμοὶ χρυσέων τόξων ἐφάτης  
ἡμέρῃ χρίσασθ' ἄφυκτον οἰστόν.

στέργοι δέ με σωφροσύνα, δώρημα κάλλιστον  
θεῶν· ἀντ. α΄.

μηδέ ποτ' ἀμφιλόγους ὀργὰς ἀκόρεστά τε νείκη  
θυμὸν ἐκπλήξας· ἑτέροις ἐπὶ λέκτροις  
προσβάλοι δεινὰ Κύπρις, ἀπολέμους δ' εὐνὰς  
σεβίζουσ' 641

ὀξύνφρων κρίνοι λέχη γυναικῶν.

ὦ πατρίς, ὦ δῶμά τ' ἐμὸν, στρ. β΄.

μη' δῆτ' ἄπολις γενοίμαν

τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν' 642

οἰκτροτάτων ἀχέων.

θανάτῳ θανάτῳ πάρος δαμείην

ἀμέραν τάνδ' ἐξανύσασα· μόχθων δ' οὐκ ἄλλος ὑπερ-  
θεν ἢ γὰς πατρίας στέρεσθαι. 652

αἶδομεν, οὐκ ἐξ ἑτέρων ἀντ. β΄.

μύθων ἔχομεν φράσασθαι· 654

σὲ γάρ οὐ πόλις, οὐ φίλων τις ἔκτισεν παθοῦσαν  
δεινότατον παθίων.

ἀχάριστος ὅλοιθ' ὅτῳ πάρεστι

μη' φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κλῆδα φρενῶν·

ἐμοὶ μὲν φίλος οὐ ποτ' ἔσται. 655

## ΑΙΓΕΥΣ.

Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον  
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

ΜΗ. ὦ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίωνος, 656

Αἰγεῦ. πόθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον;

ΑΙ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗ. τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης;

ΑΙ. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι.

ΜΗ. πρὸς θεῶν, ἅπαις γὰρ δεῦρ' αἰὲν τείνεις βίον; 670

ΑΙ. ἅπαιδές ἐσμεν δαίμονός τινος τύχη.

ΜΗ. δάμαρτος οὔσης, ἢ λέχους ἄπειρος ὢν;

ΑΙ. οὐκ ἐσμεν εὐνῆς ἄζυγες γαμηλίου.

ΜΗ. τί δῆτα Φοῖβος εἰπέ σοι παίδων πέρι;

ΑΙ. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. 675

- ΜΗ. θέμις μὲν ἡμᾶς χρησμον εἶδέναι θεοῦ;  
 ΑΙ. μάλιστ', ἐπεὶ τοι καὶ σοφῆς δέεται φρενός.  
 ΜΗ. τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.  
 ΑΙ. ἀσκού με τὸν προὔχοντα μὴ λῦσαι πόδα.  
 ΜΗ. πρὶν ἂν τί δράσης ἢ τίν' ἐξίκη χθόνα; 680  
 ΑΙ. πρὶν ἂν πατρῶαν αὖθις ἐστίαν μόλω.  
 ΜΗ. σὺ δ' ὥς τί χρήζων τήνδε ναυστολεῖς χθόνα;  
 ΑΙ. Πιτθεὺς τις ἔστι γῆς ἄναξ Τροίηνίης.  
 ΜΗ. παῖς, ὡς λέγουσι, Πέλοπος εὖσεβέστατος.  
 ΑΙ. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. 685  
 ΜΗ. σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιαῖδε.  
 ΑΙ. κᾶμοιγε πάντων φίλτατος δορυζέων.  
 ΜΗ. ἀλλ' εὐτυχοίης, καὶ τύχοις ὅσων ἐρᾷς.  
 ΑΙ. τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὅδε;  
 ΜΗ. Αἰγεῦ, κάκιοςτος ἔστι μοι πάντων πόσις. 690  
 ΑΙ. τί φῆς; σαφῶς μοι σὰς φράσον δυσθυμίας.  
 ΜΗ. ἀδικεῖ μ' Ἰάσων οὐδὲν ἐξ ἐμοῦ παθών.  
 ΑΙ. τί χρῆμα δράσας; φράζε μοι σαφέστερον.  
 ΜΗ. γυναικ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.  
 ΑΙ. ἦ γὰρ τετόλμηκ' ἔργον αἰσχιστον τόδε; 695  
 ΜΗ. σάφ' ἴσθ'. ἀτιμοὶ δ' ἐσμέν οἱ πρὸ τοῦ φίλοι.  
 ΑΙ. πότερον ἐρασθεῖς ἢ σὸν ἐχθαίρων λέχος;  
 ΜΗ. μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις.  
 ΑΙ. ἴτω νυν, εἴπερ ὡς λέγεις ἐστὶν κακός.  
 ΜΗ. ἀνδρῶν τυράννων κῆδος ἡράσθη λαβεῖν. 700  
 ΑΙ. δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.  
 ΜΗ. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.  
 ΑΙ. ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.  
 ΜΗ. ὀλωλα· καὶ πρὸς γ' ἐξελαίνομαι χθονός.  
 ΑΙ. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὐ λέγεις κακόν. 705  
 ΜΗ. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας.  
 ΑΙ. ἐὰ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπῆνεσα.  
 ΜΗ. λόγῳ μὲν οὐχὶ καρτερεῖν δ' οὐ βούλεται.  
 ἀλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος  
 γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι, 710  
 οἰκτερόν οἰκτερόν με τὴν δυσδαίμονα,

καὶ μὴ μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,  
 δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.  
 οὕτως ἔρως σοὶ πρὸς θεῶν τελεσφόρος  
 γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις. 716  
 εὐρημα δ' οὐκ οἶσθ' οἷον εὐρηκας τόδε·  
 παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς  
 σπείραί σε θήσω· τοιάδ' οἶδα φάρμακα.

ΑΙ. πολλῶν ἔκατι τήνδε σοὶ δοῦναι χάριν,  
 γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν, 720  
 ἔπειτα παίδων ὧν ἐπαγγέλλει γονάς.  
 ἐς τοῦτο γὰρ δὴ φροῦδός εἰμι πᾶς ἐγώ.  
 οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,  
 πειράσομαί σου προξενεῖν δίκαιος ὢν.  
 τασόνδε μέντοι σοὶ προσημαίνω, γύναι· 725  
 ἐκ τήσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι,  
 αὐτὴ δ' ἑάνπερ εἰς ἐμοὺς ἔλθῃς δόμους,  
 μενεῖς ἄστυλος, κοῦ σε μὴ μεθῶ τινί.  
 ἐκ τήσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα·  
 ἀναίτιος γὰρ καὶ ξένους εἶναι θέλω. 730

ΜΗ. ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι  
 τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς.

ΑΙ. μῶν οὐ πέποιθας; ἢ τί σοὶ τὸ δυσχερές;

ΜΗ. πέποιθα· Πελίου δ' ἐχθρός ἐστί μοι δόμος  
 Κρέων τε. τούτοις δ' ὀρκίοισι μὲν ζυγεῖς 735  
 ἄγουσιν οὐ μεθεῖς ἂν ἐκ γαίας ἐμέ,  
 λόγοις δὲ συμβὰς καὶ θεῶν ἐνώμοτος  
 φίλος γένοι' ἂν καπικηρυκεύμασι  
 οὐκ ἂν πίθοιο· τὰμὰ μὲν γὰρ ἀσθενῇ,  
 τοῖς δ' ὄλβος ἐστὶ καὶ δόμος τυραννικός. 740

ΑΙ. πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν·  
 ἀλλ' εἰ δοκεῖ σοὶ δρᾶν τάδ', οὐκ ἀφίσταμαι.  
 ἐμοί τε γὰρ τάδ' ἐστὶν ἀσφαλέστατα,  
 σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,  
 τὸ σὸν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεοὺς. 745

ΜΗ. ὄμνυ πέδον Γῆς πατέρα θ' Ἥλιον πατρός  
 τοῦμοῦ θεῶν τε συντιθείς ἅπαν γένος.



- ΑΙ. τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε.
- ΜΗ. μήτ' αὐτὸς ἐκ γῆς σῆς ἐμ' ἐκβαλεῖν ποτὲ  
μήτ', ἄλλος ἦν τις τῶν ἐμῶν ἐχθρῶν ἄγειν 760  
χρήλῃ, μεθήσειεν ζῶν ἐκουσίῳ τρόπῳ.
- ΑΙ. ὁμνυμι Γαῖαν Ἑλίου θ' ἄγνον σέβας  
θεοὺς τε πάντας ἐμμενεῖν ἃ σου κλύω.
- ΜΗ. ἀρκεῖ· τί δ' ὄρκῳ τῷδε μὴ ἰμμένων πάθοις;
- ΑΙ. ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν. 765
- ΜΗ. χαίρων πορεύουν· πάντα γὰρ καλῶς ἔχει,  
καὶ γὰρ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,  
πράξας· ἃ μέλλω καὶ τυχοῦσ' ἃ βούλομαι.
- ΧΟ. ἀλλὰ σ' ὁ Μαίας πομπαῖος ἀναξ 770  
πελάσειε δόμοις, ὧν τ' ἐπίνοιαν  
σπεύδει κατέχων πράξιαις, ἐπεὶ  
γενναῖος ἀνὴρ,  
Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.
- ΜΗ. ὦ Ζεῦ Δίκη τε Ζηνὸς Ἑλίου τε φῶς,  
νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι, 775  
γενησόμεσθα, καὶς ὁδὸν βεβήκαμεν·  
νῦν δ' ἐλπίς ἐχθροὺς τοὺς ἐμοὺς τίσειεν Δίκη.  
οὗτος γὰρ ἀνὴρ ἢ μάλιστ' ἐκάμνομεν  
λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων· 780  
ἐκ τοῦδ' ἀναισώμεσθα πρυμνήτην κάλων,  
μολόντες ἄστυ καὶ πόλισμα Παλλάδος.  
ἤδη δὲ πάντα τὰμά σοι βουλευμάτα  
λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.  
πέμψας· ἐμῶν τιν' οἰκετῶν ἴασονα  
εἰς ὅψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι· 775  
μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,  
ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχει,  
[γάμους τυράννων, οὓς προδοὺς ἡμᾶς ἔχει  
καὶ ξύμφορ' εἶναι καὶ καλῶς ἐγνωσμένα·]  
παῖδας δὲ μείναι τοὺς ἐμοὺς αἰτήσομαι, 780  
οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς  
ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,  
ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.

πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν  
 νύμφη φέροντας τήνδε μὴ φεύγειν χθόνα, 785  
 λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον  
 κᾶνπερ λαβοῦσα κόσμον ἀμφιβῆ' χροῖ,  
 κακῶς ὀλεῖται πᾶς θ' ὃς ἂν θίγῃ κόρης  
 τοιοῖσδε χρίσω φαρμάκοις δωρήματα.  
 ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον 790  
 ὦμωξά δ' οἷον ἔργον ἔστ' ἐργαστέον  
 τοῦντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ  
 τᾶμ'· οὐτίς ἐστὶν ὅστις ἐξαιρήσεται  
 δόμον τε πάντα συγχέασ' Ἰάσονος 795  
 ἔξιμι γαίης, φιλτάτων παίδων φόνον  
 φεύγουσα καὶ τλαῖσ' ἔργον ἀνοσιώτατον.  
 οὐ γὰρ γελαῖσθαι τλητόν ἐξ ἐχθρῶν, φίλαι.  
 ἴτω· τί μοι ζῆν κέρδος; οὔτε μοι πατρίς  
 οὐτ' οἶκός ἐστιν οὐτ' ἀποστροφή κακῶν.  
 ἡμάρτανον τόθ' ἦνίκ' ἐξελίμπανον 800  
 δόμους πατρώους, ἀνδρὸς Ἑλλήνος λόγοις  
 πεισθεῖσ', ὃς ἡμῖν ξὺν θεῷ τίσει δίκην.  
 οὐτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεται ποτε  
 ζῶντας τὸ λοιπὸν οὔτε τῆς νεοζύγου  
 νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς 805  
 θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις.  
 μηδεῖς με φαύλην κᾶσθενὴ νομιζέτω  
 μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,  
 βαρεῖαν ἐχθροῖς καὶ φίλοιςιν εὐμενῇ·  
 τῶν γὰρ τοιούτων εὐκλέεστατος βίος. 810

ΧΟ. ἐπεὶπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,  
 σέ τ' ὠφελεῖν θέλουσα καὶ νόμοις βροτῶν  
 ξυλλαμβάνουσα δρᾶν σ' ἀπεννέπω τάδε.

ΜΗ. οὐκ ἐστὶν ἄλλως· σοὶ δὲ συγγνώμη λέγειν  
 τάδ' ἐστὶ, μὴ πάσχουσιν ὥς ἐγὼ κακῶς. 815

ΧΟ. ἀλλὰ κτανεῖν σὼ παῖδε τολμησεις, γύναι;

ΜΗ. οὐτῶ γὰρ ἂν μάλιστα δηχθείη πόσις.

ΧΟ. σὺ δ' ἂν γένοί γ' ἀθλιωπάτη γυνή.

ΜΗ. ἴτω· περισσοὶ πάντες οὖν μέσφ' λόγοι.

- ἀλλ' εἴα χώρει καὶ κόμῳ Ἰάσονα· 830  
 ἐς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.  
 λέξης δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,  
 εἴπερ φρονεῖς εὖ δεσπότης γυνή τ' ἔφυς.
- ΧΟ. Ἐρεχθεῖδαι τὸ παλαιὸν Ὀλβιοι, στρ. α'.  
 καὶ θεῶν παῖδες μακάρων, ἱερᾶς 835  
 χώρας ἀπορθήτου τ' ἀποφερβόμενοι  
 κλεινοτάταν σοφίαν, αἰεὶ διὰ λαμπροτάτου 830  
 βαίνοντες ἀβρῶς αἰθέρος, ἔνθα ποθ' ἀγνὰς  
 ἐννέα Πιερίδας Μούσας λέγουσι  
 ξανθὰν Ἀρμονίαν φυτεῦσαι  
 τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοᾶς ἀντ. α'.  
 τὰν Κύπριν κλήζουσιν ἀφυσσάμεναν 835  
 χώραν καταπνεῦσαι μετρίας ἀνέμων  
 ἡδυπνόους αὔρας· αἰεὶ δ' ἐπιβαλλομένας 840  
 χαίταισιν εὐώδη ῥοδέων πλόκον ἀνθέων  
 τῇ σοφίᾳ παρέδρους πέμπειν ἔρωτας,  
 παντοίας ἀρετᾶς ξυνεργούς. 845  
 πῶς οὖν ἱερῶν ποταμῶν στρ. β.  
 ἢ πόλιν ἢ φίλων  
 πόμπιμός σε χώρα  
 τὰν παιδολέτειραν ἔξει,  
 τὰν οὐχ ὅσιν μετ' ἄλλων; 850  
 σκέψαι τεκέων πλαγὰν,  
 σκέψαι φόνον οἶον αἶρει.  
 μὴ, πρὸς γονάτων σε πάντες  
 πάντως ἱκετεύομεν,  
 μὴ τέκνα φονεύσης. 855  
 πόθεν θράσος ἢ φρενὸς ἢ ἀντ. β'.  
 χειρὶ τέκνοις σέθεν  
 καρδίᾳ τε λήψει  
 δεινὰν προσάγουσα τόλμαν;  
 πῶς δ' ὄμματα προσβαλοῦσα 860  
 τέκνοις ἄδακρυν μοῖραν  
 σχήσεις φόνου; οὐ δυνάσκει,  
 παίδων ἱκετᾶν πιτνόντων,

τέγξει χέρα φοινίαν  
εὐτλάμονι θυμῷ.

865

ΙΑ. ἦκω κελευσθείς· καὶ γὰρ οὔσα δυσμενῆς  
οὐτὰν ἀμάρτοις τοῦδ' ἐγ', ἀλλ' ἀκούσομαι  
τί χρήμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.

ΜΗ. Ἰάσον, αἰτοῦμαί σε τῶν εἰρημένων  
σσηγνώμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν 870  
εἰκὸς σ', ἐπεὶ νῶν πόλλ' ὑπείργασται φίλα.  
ἐγὼ δ' ἐμαντῇ διὰ λόγων ἀφικόμην,  
καλοιδόρησα· σχετλία, τί μαίνομαι  
καὶ δυσμεναίνω τοῖσι βουλευουσιν εὔ,  
ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι 875  
πόσει θ', ὅς ἡμῖν δρᾷ τὰ συμφορώτατα,  
γῆμας τύραννον καὶ κασιγνήτους τέκνοις  
ἐμοῖς φυτεύων; οὐκ ἀπαλλαχθήσομαι  
θυμοῦ; τί πάσχω, θεῶν ποριζόντων καλῶς;  
οὐκ εἰσὶ μὲν μοι παῖδες, οἶδα δὲ χθόνα 880  
φεύγοντας ἡμᾶς καὶ σπανίζοντας φίλων;  
ταῦτ' ἐννοήσας ᾗσθόμην ἀβουλίαν  
πολλὴν ἔχονσα καὶ μάτην θυμουμένη.  
νῦν οὖν ἐπαινῶ, σωφρονεῖν τέ μοι δοκεῖς  
κῆδος τόδ' ἡμῖν προσλαβὼν, ἐγὼ δ' ἄφρων, 885  
ἢ χρὴν μετεῖναι τῶνδε τῶν βουλευμάτων  
καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει,  
νύμφην τε κηδεύουσαν ἥδεσθαι σέθεν.  
ἀλλ' ἐσμὲν οἷον ἐσμεν, οὐκ ἐρῶ κακόν,  
γυναῖκες· οὐκουν χρή σ' ὁμοιοῦσθαι κακοῖς, 890  
οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων.  
παριέμεσθα, καὶ φαμεν κακῶς φρονεῖν  
τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.  
ὦ τέκνα τέκνα, δεῦτε, λείπετε στέγας,  
ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε 895  
πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα  
τῆς πρόσθεν ἐχθρας ἐς φίλους μητρὸς μέτα·  
σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.  
λάβεσθε χειρὸς δεξιᾶς. οἶμοι κακῶν·

- ὥς ἐννοοῦμαι δὴ τι τῶν κεκρυμμένων. 900  
 ἄρ', ὦ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον  
 φίλην ὀρέξετ' ὠλέην; τάλαιν' ἐγὼ,  
 ὥς ἀρτίδακρὺς εἰμι καὶ φόβου πλέα.  
 χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη  
 ὄψιν τέρειναν τήνδ' ἐπλησα δακρύων. 905
- XO. κάμοι κατ' ὅσων χλωρὸν ὠρμήθη δάκρυ  
 καὶ μὴ προβαίῃ μείζον ἢ τὸ νῦν κακόν.
- IA. αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι·  
 εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος,  
 γάμους παρεμπολῶντος ἀλλοίου, πόσει. 910  
 ἀλλ' ἐς τὸ λῶον σὸν μεθέστηκεν κέαρ,  
 ἔγνωσ δὲ τὴν νικῶσαν ἀλλὰ τῷ χρόνῳ  
 βουλήν· γυναικὸς ἔργα ταῦτα σῶφρονος.  
 ὑμῖν δὲ, παῖδες, οὐκ ἀφροντίστως πατὴρ  
 πολλὴν ἔθηκε σὺν θεοῖς προμηθεῖαν· 915  
 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας  
 τὰ πρῶτ' ἔσεσθαι ξὺν κασιγνήτοις ἔτι.  
 ἀλλ' αὐξάνεσθε· τᾶλλα δ' ἐξεργάζεται  
 πατὴρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής.  
 ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἡβης τέλος 920  
 μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.  
 αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας,  
 στρέψασα λευκὴν ἔμπαλιν παρηίδα,  
 κοῦκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;
- MH. οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι. 925
- IA. θάρσει νυν· εὖ γὰρ τῶνδ' ἐγὼ θήσω πέρι.
- MH. δράσω τάδ'· οὕτοι σοῖς ἀπιστήσω λόγους·  
 γυνὴ δὲ θῆλυ κατὰ δακρύοις ἔφθ.
- IA. τί δὴ, τάλαινα, τοῖσδ' ἐπιστένεις τέκνοις;
- MH. ἔτικτον αὐτούς· ζῆν δ' οἷ' ἐξήνχου τέκνα, 930  
 εἰσηλθέ μ' οἶκτος εἰ γενήσεται τάδε.  
 ἀλλ' ὥνπερ οὐνεκ' εἰς ἐμούς ἦκει λόγους,  
 τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μνησθήσομαι.  
 ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,  
 κάμοι τάδ' ἐστὶ λῶστα, γιγνώσκω καλῶς, 935

μήτ' ἐμποδῶν σοὶ μήτε κοιράνοις χθονὸς  
ναίειν, δοκῶ γὰρ δυσμενῆς εἶναι δόμοις,  
ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ,  
παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χειρὶ,  
αἱτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα. 910

ΙΑ. οὐκ οἶδ' ἂν εἰ πείσασαιμι, πειράσθαι δὲ χρή.

ΜΗ. σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρός  
γυναῖκα παῖδας τήνδε μὴ φεύγειν χθόνα.

ΙΑ. μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγὼ  
εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία. 915

ΜΗ. ξυλληψομαι δὲ τοῦδέ σοι καὶ γὰρ πόνον·  
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται  
τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγὼ, πολὺ,  
λεπτὸν τε πέπλον καὶ πλόκον χρυσήλατον  
παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν 920  
κόσμον κομίζειν δεῦρο προσπόλων τινά.  
εὐδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία,  
ἀνδρός τ' ἀρίστου σοῦ τυχοῦς ὁμενέτου,  
κεκτημένη τε κόσμον ὃν ποθ' Ἥλιος  
πατὴρ δίδωσιν ἐκγόνοισιν οἷς. 925  
λάζυσθε φερνὰς τάσδε, παῖδες, ἐς χέρας,  
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε  
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

ΙΑ. τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας;  
δοκεῖς σπανίζειν δῶμα βασιλείον πέπλων, 930  
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.  
εἴπερ γὰρ ἡμᾶς ἀξιοὶ λόγου τινὸς  
γυνή, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.

ΜΗ. μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος·  
χρυσὸς δὲ κρείστων μυρίων λόγων βροταῖς. 935  
κείνης ὁ δαίμων, κείνα νῦν αὔξει θεός,  
νέα τυραννεί· τῶν δ' ἐμῶν παίδων φυγὰς  
ψυχῆς αὖ ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.  
ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμον  
πατρός νέαν γυναῖκα, δεσπότην τ' ἐμὴν, 940  
ἱκετεύετ', ἔξαιτέισθε μὴ φεύγειν χθόνα,

- κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,  
 ἐς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.  
 ἴθ' ὡς τάχιστα· μητρὶ δ' ὦν ἐρᾷ τυχεῖν  
 εἰάγγελοι γένοισθε πράξαντες καλῶς. 975
- ΧΟ. νῦν ἐλπίδες οὐκέτι μοι παίδων ζῴας, στρ. α'.  
 οὐκέτι· στείχουσι γὰρ ἐς φόνον ἤδη.  
 δέξεται νύμφα χρυσέων ἀναδυσμῶν  
 δέξεται δύστανος ἄταν· 979  
 ξανθᾷ δ' ἀμφὶ κόμη θήσει τὸν Ἄϊδα κόσμον αὐτὰ  
 ἐν χερσὶν λαβοῦσα.  
 πείσει χάρις ἀμβρόσιός τ' αὐγὰ πέπλον ἀντ. α'.  
 χρυσότεκτόν τε στέφανον περιθέσθαι·  
 νερτέροις δ' ἤδη πάρα νυμφοκομήσει. 985  
 τοῖον εἰς ἔρκος πεσεῖται,  
 καὶ μοῖραν θανάτου προσλήψεται δύστανος· ἄταν δ'  
 οὐχ ὑπεκδραμεῖται. 989  
 σὺ δ', ὦ τάλαν, ὦ κακόνυμφε κηδεμὼν τυράννων,  
 παισὶν οὐ κατειδώς [στρ. β'.  
 ὀλεθρον βιοτᾷ προσάγεις, ἀλόχη τε σὴ στυγαρὸν  
 θάνατον.  
 δύστανε, μοῖρας ὅσον παροίχει. 995  
 μεταστένομαι δὲ σὸν ἄλγος, ὦ τάλαινα παίδων  
 μήτηρ, ἃ φονεύσεις [ἀντ. β'.  
 τέκνα νυμφιδίων ἔνεκεν λεχέων, ἃ σοι προλιπὼν  
 ἀνόμως 1000  
 ἄλλα ξυνοικεῖ πόσις ξυνεύνη.
- ΠΑ. δέσποιν', ἀφείνται παῖδες οἶδε σοὶ φυγῆς,  
 καὶ δῶρα νύμφη βασιλὶς ἀσμένη χερσὶν  
 ἐδέξατ'· εἰρήνη δὲ τακείθεν τέκνοις.
- ΜΗ. ἔα.
- ΠΑ. τί συγχυθεῖς· ἔστηκας ἥνικ' εὐτυχεῖς; 1005  
 [τί σὴν ἔτρεψας ἔμπαλιν παρηίδα,  
 κοῦκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;]
- ΜΗ. αἰαῖ.
- ΠΑ. τάδ' οὐ ξυνφδὰ τοῖσιν ἐξηγγελμένοις.
- ΜΗ. αἰαῖ μάλ' αὖθις. ΠΑ. μῶν τίν' ἀγγέλων τύχην

- οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου; 1010
- ΜΗ. ἤγγειλας οἶ' ἤγγειλας· οὐ σὲ μέφομαι.
- ΠΑ. τί δαί κατηφείς ὄμμα καὶ δακρυρροεῖς;
- ΜΗ. πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ  
καὶ γὰρ κακῶς φρονοῦσ' ἐμψαλίσσάμην.
- ΠΑ. θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. 1015
- ΜΗ. ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ.
- ΠΑ. οὗτοι μόνη σὺ σῶν ἀπεξύγης τέκνων.  
κούφως φέρειν χρή θνητὸν ὄντα συμφοράς.
- ΜΗ. δράσω τάδ'· ἀλλὰ βαίνειν δωματίων ἔσω,  
καὶ παισὶ πόρσυν' οἷα χρή καθ' ἡμέραν. 1020  
ὦ τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις  
καὶ δῶμ', ἐν ᾧ λιπόντες ἀθλίαν ἐμὲ  
οἰκίσσεται· αἰεὶ μητρὸς ἐστερημένοι·  
ἐγὼ δ' ἐς ἄλλην γαίαν εἰμι δὴ φυγὰς,  
πρὶν σφῶν ὄνασθαι καπιδεῖν εὐδαίμονας, 1025  
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους  
εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.  
ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας.  
ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,  
ἄλλως δ' ἐμόχθουν καὶ κατεξάνθηον πόνοις, 1030  
στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγυδόνας.  
ἦ μήν ποθ' ἢ δύστηνος εἶχον ἐλπίδας  
πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμὲ  
καὶ κατανοῦσαν χερσὶν εὖ περιστελεῖν,  
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὅλωλε δὴ 1035  
γλυκεῖα φροντίς. σφῶν γὰρ ἐστερημένη  
λυπρὸν διάξω βίον αἰγυνόν τ' ἐμοί.  
ὑμεῖς δὲ μητέρ' οὐκέτ' ὀμμασιν φίλοις  
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.  
φεῦ φεῦ· τί προσδέρκεσθ' ἐμ' ὀμμασιν, τέκνα; 1040  
τί προσγελάτε τὸν πανύστατον γέλων;  
αἰαῖ· τί δράσω; καρδία γὰρ οἴχεται,  
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων.  
οὐκ ἂν δυναίμην· χαίρετω βουλευματα  
τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς. 1045



τί δέι με πατέρα τῶνδε τοῖς τούτων κακοῖς  
 λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά;  
 οὐ δῆτ' ἔγωγε. χαίρετω βουλευμάτα.  
 καίτοι τί πάσχω; βούλομαι γέλωτ' ὀφλεῖν  
 ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; 1050  
 τολμητέον τάδ'. ἀλλὰ τῆς ἐμῆς κάκης,  
 τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενός.  
 χωρεῖτε, παῖδες, ἐς δόμους· ὅτῃ δὲ μὴ  
 θέμις παρῆναι τοῖς ἐμοῖσι θύμασιν,  
 αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ. 1055  
 ᾄ ᾄ.

μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε·  
 ἔασον αὐτοὺς, ὦ τάλαν, φείσαι τέκνων·  
 ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανουσί σε.  
 μὰ τοὺς παρ' Ἀἰδῆ νερτέρους ἀλάστορας,  
 οὗτοι ποτ' ἔσται τοῦθ' ὅπως ἐχθροῖς ἐγώ 1000  
 παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι.  
 [πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρηί,  
 ἡμεῖς κτενούμεν, οἵπερ ἐξεφύσαμεν.]  
 πάντως πέπρωται ταῦτα κοῦκ ἐκφεύζεται.  
 καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε 1065  
 νύμφη τύραννος ὄλλυται, σάφ' οἶδ' ἐγώ.  
 ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδὸν,  
 καὶ τούσδε πέμψω τλημονεστέραν ἔτι,  
 παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,  
 δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. 1070  
 ὦ φιλότατη χεῖρ, φίλτατον δέ μοι στόμα,  
 καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων,  
 εὐδαιμονοῦτον, ἀλλ' ἐκεῖ τὰ δ' ἐνθάδε  
 πατὴρ ἀφείλετ'. ὦ γλυκεῖα προσβολή,  
 ὦ μαλθακὸς χρῶς πνεῦμά θ' ἡδιστον τέκνων. 1075  
 χωρεῖτε χωρεῖτ'· οὐκέτ' εἰμι προσβλέπειν  
 οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.  
 καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·  
 θυμὸς δὲ κρείσσω τῶν ἐμῶν βουλευμάτων,  
 ὥσπερ μεγίστων αἴτιος κακῶν βροτοῖς. 1080

- ΧΟ. πολλάκις ἤδη διὰ λεπτοτέρων  
 μύθων ἔμολον, καὶ πρὸς ἀμίλλας  
 ἤλθον μείζους ἢ χρηὴ γενεᾶν  
 θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν  
 μῦσα καὶ ἡμῖν, ἣ προσομιλεῖ  
 σοφίας ἔνεκεν· πᾶσαισι μὲν οὖ  
 παῦρον δὲ γένος (μία· ἐν πολλαῖς  
 εὖροις ἂν ἴσως)  
 οὐκ ἀπόμουσον τὸ γυναικῶν.  
 καὶ φημι βροτῶν οἵτινές εἰσιν  
 πᾶμπαν ἄπειροι μηδ' ἐφύτευσαν  
 παῖδας, προφέρειν εἰς εὐτυχίαν  
 τῶν γειναμένων.  
 οἱ μὲν γ' ἄτεκνοι δι' ἀπειροσύνην  
 εἴθ' ἤδ' οὖ βροτοῖς εἴτ' ἀνιαρὸν  
 παῖδες τελέθουσ' οὐχὶ τυχόντες  
 πολλῶν μόχθων ἀπέχονται·  
 οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις  
 γλυκερὸν βλάστημ', ἐσορῶ μελέτη  
 κατατρυχομένους τὸν ἅπαντα χρόνον·  
 πρῶτον μὲν ὅπως θρέψωσι καλῶς,  
 βίότῳ θ' ὁπόθεν λείψουσιν τέκνους·  
 ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις  
 εἴτ' ἐπὶ χρηστοῖς  
 μοχθοῦσι, τόδ' ἐστὶν ἄδηλον.  
 ἐν δὲ τὸ πάντων λοίσθιον ἤδη  
 πᾶσιν κατερῶ θνητοῖσι κακόν·  
 καὶ δὴ γὰρ ἅλις βίότῳ θ' ἡῦρον,  
 σῶμά τ' ἐς ἡβην ἤλθεν τέκνων  
 χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσας  
 δαίμων οὗτος, φροῦδος ἐς Αἰδην  
 Θάνατος προφέρων σώματα τέκνων.  
 πῶς οὖν λύει πρὸς τοῖς ἄλλοις  
 τήνδ' ἐπὶ λύπην ἀνιαιοτάτην  
 παιδῶν ἔνεκεν  
 θνητοῖσι θεοὺς ἐπιβάλλειν;

ΜΗ. φίλοι, πάλαι δὴ προσμένουσα τὴν τύχην  
καραδοκῶ τάκειθεν οἱ προβήσεται.  
καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος  
στείχοντ' ὀπαδῶν· πνεῦμα δ' ἡρεθισμένον  
δείκνυσιν ὥς τι καινὸν ἀγγελεῖ κακόν.

1120

## ΑΓΓΕΛΟΣ.

ὦ δεινὸν ἔργον παράνομόν τ' εἰργασμένη  
Μήδεια, φεῦγε φεῦγε, μήτε ναῖαν  
λιπούς· ἀπὴν μὴτ' ὅχον πεδοστιβῆ.

ΜΗ. τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;

ΑΓ. ὄλωεν ἡ τύραννος ἀρτίως κόρη  
Κρέων θ' ὁ φύσας φαρμάκων τῶν σῶν ὕπο.

1125

ΜΗ. κάλλιστον εἶπας μῦθον, ἐν δ' εὐεργέταις  
τὸ λοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει.

ΑΓ. τί φῆς; φρονεῖς μὲν ὀρθὰ κοῦ μαίνει, γύναι,  
ἦτις τυράννων ἐστὶαν ἡκισμένην  
χαίρεις κλύουσα, κοῦ φοβεῖ τὰ τοιάδε;

1130

ΜΗ. ἔχω τι καὶ γὰρ τοῖς γε σοῖς ἐναντίον  
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,  
λέξον δ' ὅπως ὤλοντο· δις τόσον γὰρ ἂν  
τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως.

1135

ΑΓ. ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γοιῇ  
σὺν πατρὶ καὶ παρῆλθε νυμφικούς δόμους,  
ἦσθημεν οἵπερ σοῖς ἐκάμνομεν κακοῖς  
δμῶες· δι' ὧτων δ' εὐθύς ἦν πολὺς λόγος  
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρὶν.  
κινεῖ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξανθὸν κάρα  
παίδων· ἐγὼ δὲ καὶ τὸς ἡδονῆς ὕπο  
στέγας γυναικῶν σὺν τέκνοις ἅμ' ἐσπόμην.  
δέσποινα δ' ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,  
πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα,  
πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·  
ἔπειτα μέντοι προῦκαλύψατ' ὄμματα,  
λευκὴν τ' ἀπέστρεψ' ἔμπαλιν παρηίδα  
παίδων μυσσυχθεῖσ' εἰσόδους· πόσις δὲ σὸς

1140

1145

ὄργας ἀφήρει καὶ νεάνιδος χόλον,  
 1180 λέγων τάδ'· οὐ μὴ δυσμενῆς ἔσει φίλοις,  
 παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα,  
 φίλους νομίζουσ' οὐσπερ ἂν πόσις σέθεν,  
 δέξει δὲ δῶρα, καὶ παραιτήσῃ πατρός  
 1185 φυγὰς ἀφείναι παισὶ τοῖσδ' ἐμὴν χάριν;  
 ἢ δ' ὥς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,  
 ἀλλ' ἦνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων  
 μακρὰν ἀπείναι πατέρα καὶ παῖδας σέθεν,  
 λαβοῦσα πέπλους ποικίλους ἠμπίσχετο,  
 1190 χρυσοῦν τε θείσα στέφανον ἄμφι βοστρύχοις  
 λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,  
 αἴψυχον εἰκὼ προσγελῶσα σώματος.  
 κᾶπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται  
 στέγας, αἶβρον βαίνουσα παλλεύκῃ ποδί,  
 1195 δώροισι ὑπερχαίρουσα, πολλὰ πολλάκις  
 τένοντ' ἐς ὀρθὸν ὄμμασι σκοπομένη.  
 τοῦνθένδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·  
 χροιάν γάρ ἀλλάξασα λεχρία πάλιν  
 χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει  
 1170 θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν.  
 καὶ τις γεραῖα προσπόλων, δόξασά που  
 ἢ Πανὸς ὄργας ἢ τινὸς θεῶν μολεῖν,  
 ἀνωλόλυξε, πρὶν γ' ὄρᾳ διὰ στόμα  
 χωροῦντα λευκὸν ἄφρον, ὀμμάτων τ' ἄπο  
 1175 κόρας στρέφουσας, αἱμᾶ τ' οὐκ ἐνὸν χροῖ·  
 εἰτ' ἀντίμολπον ἤκεν ὀλολυγῆς μέγαν  
 κωκυτόν. εὐθύς δ' ἢ μὲν ἐς πατρός δόμους  
 ὤρμησεν, ἢ δὲ πρὸς τὸν ἀρτίως πόσιν,  
 φράσουσα νύμφης συμφορὰν· ἅπαντα δὲ  
 1180 στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν.  
 ἤδη δ' ἂν ἔλκων κῶλον ἐκπλέθρου δρόμου  
 ταχύς βαδιστῆς τερμόνων ἀνθήπετο·  
 ἢ δ' ἐξ ἀναύδου καὶ μύσαντος ὀμματος  
 δεινὸν στενάξας· ἢ τάλαιν' ἠγείρετο·  
 1185 διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο.

χρυσοὺς μὲν ἄμφλ' κρατὶ κείμενος πλόκος  
 θαυμαστὸν ἱεὶ νῆμα παμφάγου πυρός·  
 πέπλοι δὲ λεπτοί, σὼν τέκνων δωρήματα,  
 λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος. 1190  
 φεύγει δ' ἀναστᾶς ἐκ θρόνων πυρουμένη,  
 σείονσα χαίτην κρατὰ τ' ἄλλοτ' ἄλλοσε,  
 ῥῖψαι θέλονσα στέφανον· ἀλλ' ἀραρότως  
 σύνδεσμα χρυσοῦς εἶχε, πῦρ δ', ἐπεὶ κόμην  
 ἔσεισε, μᾶλλον δις τόσως τ' ἐλάμπετο.  
 πίνει δ' ἐς οὐδας ξυμφορᾷ νικωμένη, 1195  
 πλὴν τῷ τεκόντι κάρτα δυσμαθὴς ἰδεῖν·  
 οὐτ' ὁμμάτων γὰρ δῆλος ἦν κατὰστασις  
 οὐτ' εὐφυνὲς πρόσωπον, αἷμα δ' ἐξ ἄκρου  
 ἔσταζε κρατὸς συμπεφυρμένον πυρὶ,  
 σάρκες δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ 1200  
 γναθμοῖς ἀδῆλοις φαρμάκων ἀπέρρεον,  
 δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν  
 νεκροῦ· τύχην γὰρ εἵχομεν διδάσκαλον.  
 πατὴρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσίᾳ  
 ἄφνω προσελθὼν δῶμα προσπίτνει νεκρῷ· 1205  
 ᾤμωξε δ' εὐθύς, καὶ περιπτύξας δέμας  
 κυνέϊ προσανδῶν τοιάδ'· ὦ δύστηνε παῖ,  
 τίς σ' ὦδ' ἀτίμως δαιμόνων ἀπώλεσεν;  
 τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν  
 τίθησιν; οἴμοι, ξυνθάνοιμί σοι, τέκνον. 1210  
 ἐπεὶ δὲ θρήνων καὶ γόνων ἐπαύσατο,  
 χρήζων γεραίων ἐξαναστῆσαι δέμας,  
 προσείχεθ' ὥστε κισσὸς ἔρνεσιν δάφνης  
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαίσματα·  
 ὁ μὲν γὰρ ἤθελ' ἐξαναστῆσαι γόνυ, 1215  
 ἣ δ' ἀντελάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι,  
 σάρκας γεραίας ἐσπάρασσ' ἀπ' ὀστέων.  
 χρόνῳ δ' ἀπέστη καὶ μεθ' ἧχ' ὁ δύσμορος  
 ψυχὴν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.  
 κείται δὲ νεκροὶ παῖς τε καὶ γέρον πατὴρ 1220  
 πέλας, ποθεινὴ δακρύοισι συμφορά.

καί μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγου  
 γνώσει γὰρ αὐτῇ ζημίαις ἀποστροφῇν.  
 τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν,  
 οὐδ' ἂν τρέσας εἶποίμι τοὺς σοφούς βροτῶν 1225  
 δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων,  
 τούτους μεγίστην μωρίαν ὀφλισκάνειν·  
 θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ·  
 ὄλβου δ' ἐπιρρυέντος εὐτυχέστερος  
 ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὐ. 1230

ΧΟ. ἔοιχ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ  
 κακὰ ξυνάψειν ἐνδίκως Ἰάσονι.  
 ὦ τλήμων, ὥς σου ξυμφορὰς οἰκτείρομεν,  
 κόρη Κρέοντος, ἥτις εἰς Αἰδοῦ δόμους  
 οἶχει γάμων ἑκατὶ τῶν Ἰάσονος. 1235

ΜΗ. φίλαι, δέδοκται τοῦργον ὥς τάχιστα μοι  
 παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονός,  
 καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα  
 ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χειρί.  
 πάντως σφ' ἀνάγκη κατθανεῖν. ἐπεὶ δὲ χρή, 1240  
 ἡμεῖς κτενούμεν, οἵπερ ἐξεφύσαμεν.  
 ἀλλ' εἴ' ὀπλίζου, καρδία. τί μέλλομεν  
 τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά;  
 ἄγ', ὦ τάλαινα χεῖρ ἐμῇ, λαβὲ ξίφος,  
 λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου, 1245  
 καὶ μὴ κακισθῆς, μὴδ' ἀναμνησθῆς τέκνων,  
 ὥς φίλταθ', ὥς ἔτικτες· ἀλλὰ τήνδε γε  
 λαβοῦ βραχείαν ἡμέραν παίδων σέθεν,  
 κᾶππειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὅμως  
 φίλοι γ' ἐφυσαν, δυστυχῆς δ' ἐγὼ γυνή. 1250

ΧΟ. ἰὼ Γᾶ τε καὶ παμφαῆς στρ.  
 ἀκτὶς Ἀελίου, κατῖδεν' ἴδετε τὰν  
 ὀλομένην γυναῖκα, πρὶν φονίαν  
 τέκνοις προσβαλεῖν χεῖρ' αὐτοκτόνον·  
 τᾶς σᾶς γὰρ ἀπὸ χρυσέας γονᾶς 1255  
 ἔβλασθεν, θεῶν δ' αἵματι πίτνειν  
 φόβος ὑπ' ἀνέρων.

- ἀλλά νιν, ὦ φάος διογενὲς, κάτειρ-  
 γε, κατὰ παυσον, ἕξελ' οἴκων τάλαι-  
 ναν φονίαν τ' Ἐρινὺν ὑπ' ἀλαστόρων. 1200  
 μάταν μόχθος ἔρρει τέκνων, 1201  
 μάταν ἄρα γένος φίλιον ἔτεκες, ὦ  
 κυανεῶν λιπούσα Συμπληγάδων  
 πετρῶν ἀξενωτάταν εἰσβολάν.  
 δειλαία, τί σοι φρένων βαρὺς 1205  
 χόλος προσπίτνει, καὶ δυσμενῆς  
 φόνος ἀμείβεται;  
 χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιά-  
 σματ' ἐπὶ γαίαν αὐτοφόνταις ξυνψ-  
 δὰ θεόθεν πίτνont' ἐπὶ δόμοις ἄχῃ. 1270
- ΠΑ. α'. οἶμοι, τί δράσω; ποῖ φύγω μητρὸς χέρας;  
 ΠΑ. β'. οὐκ οἶδ', ἀδελφὲ φίλτατ'. ὀλλύμεσθα γάρ.  
 ΧΟ. ἀκούεις βοᾶν ἀκούεις τέκνων;  
 ἰὼ τλαῖμον, ὦ κακοτυχὲς γύναι.  
 παρέλθω δόμους; ἀρήξαι φόνον δοκεῖ μοι τέκ-  
 νοις. 1275
- ΠΑ. α'. ναί, πρὸς θεῶν, ἀρήξαι· ἐν δέοντι γάρ.  
 ΠΑ. β'. ὡς ἐγγὺς ἦδη γ' ἐσμέν ἀρκύων ξίφους.  
 ΧΟ. τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδαρος, αἷτις  
 τέκνων δν ἔτεκες 1280
- ἄροτον αὐτόχειρι μοῖρα κτενεῖς.  
 μίαν δὴ κλύω μίαν τῶν πάρος  
 γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις,  
 Ἴνῳ μανεύσαν ἐκ θεῶν, ὅθ' ἡ Διὸς  
 δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ. 1285  
 πίτνει δ' ἂ τάλαιν' ἐς ἄλμαν φόνψ τέκνων δυσσεβεῖ,  
 ἀκτῆς ὑπερτείνασα ποντίας πόδα,  
 δυοῖν τε παιδοῖν ξυνθανοῦσ' ἀπόλλυται.  
 τί δῆτ' οὖν γένοιτ' ἂν ἔτι δεινόν; ὦ γυναικῶν  
 λέχος πολύπονον, 1290  
 ὅσα βροτοῖς ἔρεξας ἦδη κακά.
- ΙΑ. γυναῖκες, αἱ τῆσδ' ἐγγὺς ἴστατε στέγης,  
 ἄρ' ἐν δόμοισιν ἡ τὰ δειν' εἰργασμένη

- Μήδεια τοισιδ', ἣ μεθέστηκεν φυγῇ; 1295  
 δεῖ γάρ νιν ἥτοι γῆς σφε κρυφθῆναι κάτω,  
 ἣ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,  
 εἰ μὴ τυράννων δώμασιν δώσει δίκην.  
 πέποιθ' ἀποκτείνασα κοιράνους χθονὸς  
 ἀθῶος αὐτῇ τῶνδε φεύξεσθαι δόμων; 1300  
 ἀλλ' οὐ γὰρ αὐτῆς φροντίδ' ὥς τέκνων ἔχω  
 κείνην μὲν οὓς ἔδρασεν ἔρξουσιν κακῶς,  
 ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον,  
 μή μοί τι δράσωσ' οἱ προσήκοντες γένει,  
 μητρῶον ἐκπράσσοντες ἀνόσιον φόνον. 1305
- ΧΟ. ὦ τλήμων, οὐκ οἶσθ' οἱ κακῶν ἐλήλυθας,  
 Ἰάσον· οὐ γὰρ τούσδ' ἂν ἐφθέγξω λόγους.
- ΙΑ. τί δ' ἔστιν; ἣ που καὶ ἀποκτεῖναι θέλει;
- ΧΟ. παῖδες θεθνᾶσι χειρὶ μητρὸς σέθεν.
- ΙΑ. οἶμοι τί λέξεις; ὥς μ' ἀπώλεσας, γύναι. 1310
- ΧΟ. ὥς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δῆ.
- ΙΑ. ποῦ γάρ νιν ἔκτειν', ἐντὸς ἣ ἔωθεν δόμων;
- ΧΟ. πύλας ἀνοίξας σῶν τέκνων ὄψει φόνον.
- ΙΑ. χαλᾶτε κλῆδας ὥς τάχιστα, πρόσπολοι,  
 ἐκλύεθ' ἄρμους, ὥς ἴδω διπλοῦν κακόν, 1315  
 τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ.
- ΜΗ. τί τάσδε κινεῖς κἀνάμοχλεύεις πύλας,  
 νεκροὺς ἐρευνῶν καμὲ τὴν εἰργασμένην;  
 παῦσαι πόνου τοῦδ'. εἰ δ' ἐμοῦ χρεῖαν ἔχεις,  
 λέγ' εἰ τι βούλει, χειρὶ δ' οὐ ψεύσεις ποτέ. 1320  
 τοιόνδ' ὄχημα πατρὸς Ἥλιος πατὴρ  
 δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός.
- ΙΑ. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι  
 θεοῖς τε καὶ μοι παντί τ' ἀνθρώπων γένει,  
 ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος 1325  
 ἔτλης τεκοῦσα, καὶ μ' ἄπαιδ' ἀπώλεσας  
 καὶ ταῦτα δράσας ἡλιόν τε προσβλέπεις  
 καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον.  
 ὅλοι· ἐγὼ δὲ νῦν φρονῶ, τότε οὐ φρονῶν  
 ὅτ' ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονὸς 1330



- Ἑλλήν' ἐς οἶκον ἡγόμην, κακὸν μέγα,  
 πατρός τε καὶ γῆς προδότιν ἢ σ' ἐθρέψατο.  
 τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἐσκηψαν θεοί·  
 κτανούσα γὰρ δὴ σὸν κάσιν παρέστιον, 1323  
 τὸ καλλίπρωρον εἰσέβης Ἀργούς σκάφος.  
 ἦρξω μὲν ἐκ τοιῶνδε· νυμφευθεῖσα δὲ  
 παρ' ἀνδρὶ τῷδε καὶ τεκούσά μοι τέκνα  
 εὐνῆς ἑκατὶ καὶ λέχους σφ' ἀπώλεσας.  
 οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνή  
 ἔτλη ποθ', ὧν γε πρόσθεν ἠξίουον ἐγὼ 1340  
 γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ' ἐμοί,  
 λείαναι, οὐ γυναικα, τῆς Τυρσηνίδος  
 Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.  
 ἀλλ' οὐ γὰρ ἂν σε μυρίοις ὀνειδέσει  
 δάκοιμι· τοιόνδ' ἐμπέφυκέ σοι θράσος· 1345  
 ἔρρ', αἰσχροποιᾷ καὶ τέκνων μαιφόνε.  
 ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα,  
 ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι,  
 οὐ παῖδας οὐς ἔφυσα καὶ ἐθρεψάμην  
 ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα. 1350
- ΜΗ. μακρὰν ἂν ἐξέτεινα τοῖσδ' ἐναντία  
 λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἡπίστατο  
 οἷ' ἐξ ἐμοῦ πέπονθας οἷά τ' εἰργάσω·  
 σὺ δ' οὐκ ἔμελλες τᾶμ' ἀτιμάσας λέχη  
 τερπνὸν διάζειν βίοντον ἐγγελῶν ἐμοί, 1355  
 οὔθ' ἢ τύραννος οὔθ' ὁ σοὶ προσθεὶς γάμους  
 Κρέων ἀνατὶ τῇσδ' ἐμ' ἐκβαλεῖν χθονός.  
 πρὸς ταῦτα καὶ λείαναι, εἰ βούλει, κάλει,  
 καὶ Σκύλλαν, ἣ Τυρσηνὸν ἔκησεν πέδον·  
 τῆς σῆς γὰρ, ὥς χρη, καρδίας ἀνθηψάμην. 1360
- ΙΑ. καὶ τή γε λυπεῖ καὶ κακῶν κοινωνὸς εἰ.  
 ΜΗ. σάφ' ἴσθι· λυεῖ δ' ἄλγος, ἣν σὺ μὴ ἔγγελας.  
 ΙΑ. ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε.  
 ΜΗ. ὦ παῖδες, ὡς ὤλεσθε πατρίᾳ νόσφ.  
 ΙΑ. οὔτοι νιν ἡμῇ δεξιὰ γ' ἀπώλεσεν. 1365  
 ΜΗ. ἀλλ' ὕβρις οἷ τε σοὶ νεοδμήτες γάμοι.

- ΙΑ. λέχους σφε κήξίωσας οὔνεκα κτανεῖν;  
 ΜΗ. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς;  
 ΙΑ. ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά.  
 ΜΗ. οἷδ' οὐκέτ' εἰσὶ· τοῦτο γάρ σε δήξεται. 1370  
 ΙΑ. οἷδ' εἰσὶν, οἴμοι, σὺ κάρη μιάστορες.  
 ΜΗ. ἴσασιn ὅστις ἦρξε πημονῆς θεοί.  
 ΙΑ. ἴσασι δῆτα σὴν γ' ἀπόπτυστον φρένα.  
 ΜΗ. στυγεῖ· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.  
 ΙΑ. καὶ μὴν ἐγὼ σὴν· ῥάδιοι δ' ἀπαλλαγαί. 1375  
 ΜΗ. πῶς οὖν; τί δράσω; κάρτα γὰρ καγὼ θέλω.  
 ΙΑ. θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι πάρες.  
 ΜΗ. οὐ δῆτ', ἐπεὶ σφᾶς τῇδ' ἐγὼ θάψω χερὶ,  
 φέρονσ' ἐς Ἥρας τέμενος ἀκράϊας θεοῦ,  
 ὥς μὴ τις αὐτοὺς πολεμίων καθυβρίσῃ, 1380  
 τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου  
 σεμνὴν ἑορτὴν καὶ τέλη προσάψομεν  
 τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.  
 αὐτὴ δὲ γαῖαν εἴμι τὴν Ἐρεχθέως,  
 Αἰγεί συνοικήσουσα τῷ Πανδίωνος. 1385  
 σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς,  
 Ἄργους κάρη σὸν λευγάνῳ πεπληγμένος,  
 πικρὰς τελευτὰς τῶν ἐμῶν ἰδὼν γάμων.  
 ΙΑ. ἀλλὰ σ' Ἐρινὺς ὀλέσειε τέκνων  
 φονία τε Δίκη. 1390  
 ΜΗ. τίς δὲ κλύει σου θεὸς ἢ δαίμων,  
 τοῦ ψευδόρκου καὶ ξειναπάτου;  
 ΙΑ. φεῦ φεῦ, μυσαρὰ καὶ παιδολέτωρ.  
 ΜΗ. στεῖχε πρὸς οἴκους καὶ θάπτ' ἄλοχον.  
 ΙΑ. στεῖχω, δισσῶν γ' ἄμωρος τέκνων. 1395  
 ΜΗ. οὐπὼ θρηνεῖς· μένε καὶ γῆρας.  
 ΙΑ. ὦ τέκνα φίλτατα. ΜΗ. μητρί γε, σοὶ δ' οὔ.  
 ΙΑ. κάπειτ' ἔκτας; ΜΗ. σέ γε πημαίνουσ'·  
 ΙΑ. αἰαὶ· φιλίου χρῆζω στόματος  
 παίδων ὃ τάλας προσπτύξασθαι. 1400  
 ΜΗ. νῦν σφε προσανῶς, νῦν ἀσπάζει,  
 τότε ἀπωσάμενος. ΙΑ. δός μοι πρὸς θεῶν

μαλακοῦ χρωτὸς ψαῦσαι τέκνων.

ΜΗ. οὐκ ἔστι· μάτην ἔπος ἔρριπται.

ΙΑ. Ζεῦ, τὰδ' ἀκούεις ὥς ἀπελαυνόμεθ',  
οἶά τε πάσχομεν ἐκ τῆς μυσαρᾶς  
καὶ παιδοφόνου τῆσδε λεαίνης;  
ἀλλ' ὅποσον γοῦν πάρα καὶ δύναμαι  
τάδε καὶ θρηγῶ καπιθεάζω,  
μαρτυρόμενος δαίμονας ὥς μοι  
τέκν' ἀποκτεῖνας' ἀποκωλύεις  
ψαῦσαί τε χεροῖν θάψαι τε νεκρούς,  
οὓς μήποτ' ἐγὼ φύσας ὄφελον  
πρὸς σοῦ φθιμένους ἐπιδέσθαι.

1405

1410

ΧΟ. πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,  
πολλὰ δ' αἰλπτως κραινοῦσι θεοί·  
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,  
τῶν δ' ἀδοκῆτων πόρον ἦρε θεός.  
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

1415

## NOTES.

1. εἴθ' ὦφελε] 'O that the hull of the Argo had never skimmed through the dark lowering Symplegades in its voyage to the land of the Colchians, and that the pinetree had never fallen by the axe in the glens of Pelion to furnish oars for the hands of the heroes who went in quest of the Golden Fleece for (at the behest of) King Pelias.'—*διαπύδσθαι*, an epic aorist from the root *περ*, whence *πύδο*, *πταμένη*, *διέπτατο* in the *Iliad*, and *ἐπτατο* in *Hel.* 18, *πταμένης* in *Bacch.* 90, *πύδσθαι* (v. *πτέσθαι*) *Oed. R.* 17.—*Αἶαν* is regarded by the Schol. as a proper name, *Αεα*, allied to *Αἶετες*, the father of *Medea*. *Strabo*, i. 10 (C. 21) mentions τὸν Ἰδσονος πλοῦν τὸν ἐς Αἶαν.

4. ἐρετμῶσαι] *Hesych.* κώπαις ἀρμόσαι, lit. 'to fit or furnish with oars.' So *τεκνοῦν πόλιν παῖσιν*, *Herc. F.* 6. (The subject is *πέυκη*, *χέρας* being the object, and the infinitive, of course, depends on ὦφελε, *debebat*.) Ancient critics remarked on the ὕστερον πρότερον, 'O that the ship had never sailed nor been built' &c.

6. Πελίᾳ] 'for Pelias,' who imposed the task in the hope of getting rid of Jason, *Pind. Pyth.* iv. 165. *Apoll. Rhod.* i. 16.

10. πατέρα] Pelias was the brother of Jason's father, Aeson, and had usurped the throne rightfully belonging to Aeson (*Pind. Pyth.* iv. 150). In revenge, Medea was induced by Jason to promise the daughters of Pelias renewed youth for their father, if they killed him and boiled his limbs in a magic cauldron—an experiment which she had first successfully performed on an old ram. The subject was familiar to the early Greek vase-painters. The account is given at length in *Diodor. Sic.* iv. 52, who adds that *Alcestis* was the only one of the daughters of Pelias who refused her aid in the deed.

11. The μέν here, which refers also to the following clause, describing Medea's happy union at first with Jason, is answered by νῦν δ' ἐχθρὰ πάντα, where both the hostility of Creon, the King of Corinth, whose daughter (Glauce, 'the Maid of the Sea') Jason was about to marry, and the changed conduct of Jason himself are described. The sentence 14, 15 is, of course, parenthetical. The only difficulty is

in the genitive πολιτῶν, for which it is not easy to see why, as there is no metrical reason against it, the poet did not write πολιταῖς, which however has very slight MS. authority. The pause in the verse would naturally, though wrongly, lead us to construe φυγῇ πολιτῶν. It would have been less harsh to say ὡν πολιτῶν—χθόνα, than πολιτῶν ὡν χθόνα. But not unlike the present case of attraction to the relative when it follows the noun, is Soph. *Trach.* 150, τότε' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν πράξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.—φυγῇ, by her flight from her native country in company with Jason.

13. συμφέρουσα] being σύμφωρος, 'pulling well together,' as we familiarly say by the same metaphor from a yoke. Ar. *Lysist.* 165, οὐ γὰρ οὐδέποτε' εὐφρανθήσεται ἄνθρωπος, ἐὰν μὴ τῇ γυναικὶ συμφέρῃ. Inf. 242, μὴ βία φέρων ζυγόν.

19. αἰσυνμῆ] 'is lord of.' Homer has αἰσυνμῆτης, *Od.* viii. 258, and Aristotle uses it in the *Politics* for a supreme governor with authority somewhat like the Roman Dictator. The Schol. says it was a Cumæan word.

21. βοᾷ] 'she frantically talks of his oaths, and appeals to the faith that he most solemnly pledged with his own right hand, and makes the gods her witnesses what a return she is getting from Jason.' The point is, that she calls down on his head the vengeance due for broken oaths, the Greeks regarding perjury as one of the heaviest of the social sins.

24. ὑφείσα] 'resigning,' making no effort to assuage her bodily discomfords arising from want of food &c.

25. συντήκουσα] 'wasting in tears all the long weary time since she first became aware that she had been wronged by her husband.' So τήκει βίον, inf. 141. The σὺν in compounds often gives the sense of confused and bewildered action and its results. So inf. 689, τί γὰρ σὺν ὄμμα χρώς τε συντέτηχ' ὅδε. *Suppl.* 1106, δέμας συντακέις.

28. ὡς πέτρος] Aesch. *Prom.* 1022, ὀχλεῖς μάτην με κῦμα' ὅπως παρηγορῶν. *Androm.* 537, τί με προσπίτνεις, ἄλιαν πέτρην ἢ κύμα λιταῖς ὡς ἱκετεύων;

30. στρέψασα] ἀποστρέψασα, turning it away so as to weep unseen, πρὸς αὐτήν.

33. ἀτιμάσας ἔχει] 'persists in slighting her,' i.e. shows his determination to do so by resolving to marry another. Soph. *Ant.* 22, τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει. *Ibid.* 192, καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω.

34. ἐγνώκε] She now knows by bitter experience what it is, i.e. how much better, not to be deprived of a home. Cf. 328, 650. A Greek refugee had no legal rights in his or her adopted city, but remained a ξένος, an outcast from the δῆμος, unless presented with the rights of citizenship by a special privilege.

37. βουλευσῇ] refers to some sudden, or at least par-

ticular and definite, action, whereas *βουλεύω* would have implied a fear that she was already plotting mischief.—Cf. inf. 317.—*νέον*, a common euphemism for *κακόν*.

38. *βαρεία*] 'morose,' 'moody,' 'resentful.' We have no English word exactly to express it. Similarly *Antig.* 763, *νοῦς δ' ἐστὶ τηλικούτος δλγῆσας βαρύς*. *Aesch. Eum.* 690, *βαρεία χώρα τῇδ' ὀμλήσω πάλιν*.

39. *τῇδε*] 'This woman,'—pointing, perhaps, to the door of the room where she was supposed to lie.

40. 1. This couplet occurs again 379, 80, and it is a question if we should not here read *δαιμαίνω τέ νιν μὴ καὶ τύραννον*, κ.τ.λ. By *τύραννον* it would seem that Creon is meant, unless we should further read either *μὴ τὴν τύραννον*, or *τυράννω* (Scaliger), or *τυράννους* (Hermann). Taken alone, it is doubtful if *τύραννον* could refer to the king's daughter. Compare however inf. 957, 1356.—*καὶ* is emphatic, and not to be mistaken for *τε*—*καὶ*. Cf. *Alcest.* 646, *ἦν ἐγὼ καὶ μητέρα πατέρα τ' ἄν ἐνδίκως ἔν ἡγομένη μόνην*.

43. *μείζω συμφορὰν*] viz., the being condemned to death, besides the being slighted by Jason.

45. Between *οἴσεται*, the MSS. reading, and *ῥσεται*, the probable conjecture of Muretus, it is impossible certainly to decide, since both *καλλνικον* (*ὕμνον*) *ῥδειν* and *καλλνικον* (*ἄθλον*) *ῥέρειν* (Pind. *Nem.* iii. 17) were in use.—*συμβάλων*, so *Elect.* 906, *ἐχθραν τῷδε συμβεβλήκαμεν*. Inf. 521, *συμβάλωσ' ἔρην*.

46. *ἐκ τρόχων*] 'from their races,' more usually *δρόμων*. Some read *τροχῶν*, 'from their games at hoop.' For *ἐκ*, cf. Theocr. i. 16, *ἡ γὰρ ἀπ' ἀγρας τανίκα κεκμακῶς ἀμπαύεται*.

48. *νέα φροντίς*] Compare Soph. *Trach.* 144, *τὸ γὰρ νείδων ἐν τοιοῖσδε βόσκεται χώροισιν αὐτοῦ*, i.e. *ἐν κακῶν ἀπειρίᾳ*, 'there in such rural haunts.'—*οὐκ ἀλγεῖν*, i.e. *ἀλλὰ μᾶλλον χαίρειν*. This seems a better interpretation than to suppose a *hyperthesis* of *οὐκ*, for *οὐ φιλεῖ ἀλγεῖν*.

49. *οἰκων—δεσποίνης*] The double genitive presents no real difficulty. The nurse, as a slave, was a chattel (property) of the house but belonging to, or in possession of, her mistress.—*παλαιόν*, cf. *Elec.* 403, *ἐλθ' ὡς παλαιὸν τροφὸν ἐμὸν φίλου πατρός*. *Ibid.* 851, *πατρός παλαιοὶ δμῶες*. The epithet implies the confidential service of many years, and does not refer merely to age.

50. *ἀγουσα*] 'passing your time in solitude.' So *ἄγειν σχολὴν*, inf. 1238, *otium agere* &c.

52. *μόνη λείπεσθαι*] forms one idea, 'to be left alone by you.' *Alcest.* 406, *λείπομαι φίλας μονότολός τε ματρός*. Cf. inf. 76.—*πῶς*, 'how is it that,' i.e. surely she does not. The answer of the nurse amounts to this: 'I left her to disburden my mind to the elements by coming forth alone.' So Prometheus invokes earth and sky, air and

sea, in his soliloquy v. 88. Compare Soph. *El.* 86, Eur. *El.* 59, *Androm.* 91, *Iph.* T. 42.

56. ἐγὼ γάρ] ('And this general remark applies also to myself;') for I have advanced to such a climax of grief as to have conceived a strong desire to come hither and tell to the Earth and Sky the misfortunes of my lady.'

58. μοιούσῃ] The syntax is irregular for μοιούσαν. It may however have been altered by some one who thought the μ' represented μοι. Cf. Soph. *Oed. R.* 350—3, ἐννέπω σε—ὡς οὔτι κ.τ.λ. The converse construction is common: cf. 815, 888. Inf. 1237—8 we have both cases combined.

60. ζηλώ σε] 'Simpleton that you are!' An ironical phrase, 'I wish I were as wise as you.' The accusative and genitive are the regular syntax. Soph. *El.* 1027, ζηλώ σε τοῦ νοῦ. Ar. *Vesp.* 1450, ζηλώ σε τῆς εὐτυχίας. *Iph. A.* 677, ζηλώ σε μᾶλλον ἢ μὲ τοῦ μηδὲν φρονεῖν.

*ibid.* μεσοί] 'it is not yet (even) in the middle;' 'it has not got half-way yet.' So Aesch. *Pers.* 435, εἰ νῦν τὸ δ' ἴσθι, μηδέπω μεσοῦν κακόν. Ar. *Ran.* 924, ἐπεὶ τὸ δῖα μ' ἤδη μεσολή.

61. ὦ μῶρος] *O stultam!* 'The foolish woman!' Cf. 1075. So *Hel.* 461, Ἀγυπτος; ὦ δύστηνος, οἱ πέπλευκ' ἄρα.—δεσπότης, 'If one must say this (μῶρος) of our masters.'

62. νεωτέρων] The banishment of Medea and her sons, whereas τὰ δεσποτῶν κακῶς πίνοντα refers to her being slighted by her husband, sup. 20.

64. οὐδέν] Alarmed by her excited question τί δ' ἔστιν; he pretends that what he had just said was but a passing remark.—μετέγων, 'I am sorry for,' 'I retract.'

67. οὐ δοκῶν κλύειν] 'pretending not to be listening.' As in οὐ φημι, οὐκ οἶμαι, οὐ χρῆ, 'I think not,' 'you ought not,' &c., the negative sense belongs rather to the infinitive. Cf. *Hipp.* 119, μὴ δόκει τούτων κλύειν. *Electr.* 925, ἀλγιστα δ' ὅκεις, οὐ δοκῶν οἰκεῖν κακῶς. Inf. 295.

68. πεσσοῦς] This is usually explained 'the place where draughts are played;' but Mr Mahaffy has shown (*Hermathena*, i. p. 239) that stone seats are meant. He compares Hom. *Od.* iv. 406—9, and a verse of Cratinus, ἐνθα Διὸς μεγάλου θῶκοι πεσσοὶ τε καλοῦνται, and this, he adds, "proves that a certain set of stone seats at Athens were called πεσσοί." The poet may easily have transferred the term to Corinth.—ἐνθα δὲ, see on *Alcest.* 5.

72. σαφής] ἀληθής, 'I don't know if the report is true; but I should be glad if it were not so.' We might expect μὴ εἶναι. See 48, 67.

75. εἰ καί] If he has a quarrel with the mother, surely he will not allow his sons to be so treated.

76. λείπεται] 'are giving way,' 'are being held secondary to.'—ταῖςδε δώμασιν, 'his present family,' Medea and her children.

79. νέον παλαιῶ. See on 62.

83. δλοῖτο μὲν μὴ] The sense is, 'I will not say, may he perish! though I think the imprecation is deserved.' Elmsley compares Soph. *Trach.* 383, δλοῖτο μὴ τι πάντες οἱ κακοί, τὰ δὲ λαθραῖ' δς ἀσκέῃ μὴ πρέποντ' αὐτῷ κακά.

86. ὡς πᾶς τις] 'Every man is naturally selfish,' φιλαυτος. Soph. *Oed. Col.* 309, τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος; The inference meant is, that if a man is αὐτῷ φίλος he will be, in proportion, κακὸς ἐς φίλους, which, the old man says, is the common state of things.

87. δικάως] 'disinterestedly.' This word is often opposed to κέρδος, as *Heracl.* 2—3, *Thuc.* iii. 56 and 84.

88. οὐ στέργει=μισεῖ] or rather, perhaps, εἰ represents ἐπειδή. Hence οὐ is used where we should expect μὴ. The sense is '(κέρδους χάριν, in this case;) since to gain a bride a father shows no natural love to his own progeny.'

90. σὺ δέ] addressed confidentially to the old man: 'Keep these children to themselves as much as you can, and don't let them come near their mother in her ill humour.'

92. ταυρουμένην] 'glaring on them with the wild eye of a savage bull.' Cf. 188, *Bacch.* 743, *Hel.* 1558. A bull is supposed to look askance, and as it were to take sight along his horn, εἰς κέρας παρεμβλέπειν, when about to strike. Words of this kind are usually compounded with ἐξ or ἀπό, as ἐκθηριωθείς, ἐκδρακοντωθείς (*Aesch. Cho.* 540) ἐξανδρωθείς &c. But τεταύρωσαι occurs *Bacch.* 922.

94. τινα] as the object, is difficult to explain. We should expect τινι, 'before it alights (falls) on some one.' But perhaps χόλον is meant, and τινα is the subject; 'before some (effect of) her rage falls on us.'

96. Medea does not appear on the stage till 214, so that her soliloquy within the palace is now heard.

97. πῶς δν. See inf. 173.

98. τόδ' ἐκείνο] 'there it is,' 'this is just what I told you.' See *Troad.* 620. We have τοῦτ' ἐκείνο more commonly as a comic phrase. Soph. *Antig.* 384, ἧδ' ἐστ' ἐκείνη τοῦργον ἢ 'ξεργασμένη.

106. ἀρχῆς ἐξαιρόμενον] 'reared up from its early stage,' 'commencing with small beginnings.' Like *extollere*, ἐξάφειν is used of rearing tender plants, as in Soph. *Trach.* 147, ἀλλ' ἥδοναῖς ἀμοχθον ἐξάφει βίον.—ἀνάψει, sc. Μῆδεια, 'that she will soon make it blaze out with greater fury.' The simile perhaps is from a bright cloud which seems to become more and more fiery. *Hipp.* 173, στυγνὸν δ' ὀφρύων νέφος αὐξάνεται. The syntax seems to be δηλὸν ἐστὶ νέφος οὐμωγῆς, ὡς τάχα ἀνάψει αὐτό. Some take ἀνάψει intransitively, 'that it will blaze out.'

110. δηχθείσα] 'What will a naturally high spirit do, now that it has been stung by injuries?' Cf. 817, 1370.



114. καὶ παῖς κ.τ.λ.] 'And thus (father and sons having perished) may there be an end of the whole family.'

116. σοί] addressed to Medea not as present, but by way of apostrophe.

118. ὑπεραλγῶ] i.e. ὑπὲρ ὕμῶν, or perhaps the preposition has intensive force. *Herac.* 618, ἀλλὰ σὺ μὴ προπύτων τὰ θεῶν φέρε, μὴδ' ὑπεράλγει φροντίδα λύπη.

119. καὶ πως] 'Somehow or other, being accustomed to be controlled in few things and to have authority in many, they find it hard to alter their resentments. (Well! I envy not their lot;) for the being used to live on equal terms with others is the better fortune.' Creon is meant, who is not likely to forego the anger he has conceived against Medea and her children. The habit of being obeyed, says the poet, tends to make a tyrant inexorable.

124. ὀχυρώς] 'securely,' without the apprehensions which a τύραννος entertains.

126. τοῦνομα] As a saw or maxim it claims superiority over others. Thus Aeschylus says, *Eum.* 503, παντὶ μέσῳ τὸ κρᾶτος Θεὸς ὤπασε. Still more useful, he adds, is it in its practical bearing on life.

127. τὰ ὑπερβάλλοντα] Whatever is in excess, or overshoots the mark, never avails for men when they stand in need (or want it most), lit. 'avails at no fit time.' Elmsley renders οὐδένα καιρὸν δύναται by *plus aequo valent*, 'too much power serves them badly in a strait.' Thus καιρὸν is nearly a synonym of μέτρον. Compare, however, *Hel.* 479, καιρὸν γὰρ οὐδέν' ἦλθες. *Aj.* 34, καιρὸν δ' ἐφήκεις. *Ib.* 1316, καιρὸν ἴσθ' ἐλλυθώς. Or again, if we take καιρὸν in what appears to be its primary sense, 'the point aimed at in shooting,' the sense will be, 'arrows that fly too high reach no mark at all,' but are wasted and lost. See Aesch. *Ag.* 355.

129. ὅταν ὀργισθῇ] When too much power or prosperity has excited the anger or envy of the gods, they bring the greater ruin on a family; *feriunt summos fulmina montes*.

131. ἐκλυον] The chorus, who as yet have taken no part in the action, have heard Medea's wailings within the house, and now come forward to inquire the cause. Thus we have no πάροδος proper, but the dialogue of the chorus with the actors, technically termed τὰ ἀπὸ σκηνῆς.

134. ἐπ' ἀμφιπύλου μελάθρου] supply ἐστῶσα, as Herod. v. 93. 3 (compared by Elmsley), ἐστῶρες ἐπὶ τῶν θυρῶν. 'While standing at the palace without, I heard a voice within.' The outer door, ἀλλεῖος, and the inner door closing the women's apartment, μέταυλος θύρα, are meant; and the chorus say that they heard the voice through both.—ἔσω, apparently for ἐντός, though in most cases motion is implied. See, however, *Hipp.* 2.

136. οὐδὲ συνήδομαι, i.e. καὶ συμπενωῶ. Cf. *Rhes.* 958, οὐ μὴν θανόντι γ' οὐδαμῶς συνήδομαι.

137. κέκρανται (κραίνω) is explained by the Schol. τετέλεσται, οὐκ ὑπάρχει. If the text is right, the sense is, 'since it (the house) has been proved (or brought to be) friendly to me.' But κέκραται is a likely reading, as κίρνασθαι φίλῶν, νεοκρὰς φίλος, &c. occur.

140. ἔχει] *totum tenet, possidet.* The MSS. however give ὁ μὲν γὰρ ἔχει, corrected by Musgrave.

141. τάκει] διαφθείρει, *aetatem consumit.*—παραθαλπόμενα, 'comforted.' Compare παραθέλγειν, Aesch. *Ag.* 71. Construe οὐδενὸς φίλων μύθοις.

144. φλόξ οὐρανία] the lightning. With the next verse compare *Prom.* v. 766, τί δῆγ' ἐμοὶ ζῆν κέρδος; Inf. 798.

146. καταλύσασθαι βιοτὰν] 'to bring life to a close,' is cited by Elmsley also from Eur. *Fragm. incert.* 110. The active occurs *Suppl.* 1003, ἐς Ἀΐδαν καταλύσουσ' ἑμμοχθον βίον. A similar phrase is βίου καταστροφή.

150. τίς ποτε κ.τ.λ.] 'What kind of passion for unsatisfied marriage-rights can that be, too amorous lady! which shall be so eager to end it by death?' The chorus lay the blame on Medea's ardent temperament (she is thence called *sequax*, Propert. v. 5, 41) rather than on Jason's perjury. Cf. 1369. There can be no doubt that *ματαία* bears the sense here assigned it; see Aesch. *Suppl.* 194, and the note. For the sentiment, cf. *Hipp.* 441, οὐ τὰρα λύει τοῖς ἐρώσι τῶν πέλας, ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών.

154. μηδὲν] for μηδαμῶς. Cf. inf. 190. *Andr.* 88, 463. Aesch. *Ag.* 1438, μηδὲν θανάτου μοῖραν ἐπέυχου.—τόδε, the being killed by lightning, 144.

155. σεβίξει] προτιμᾷ, πρεσβεύει, προαιρεῖται.

156. τόδε] 'at this.' Verbs of pleasure or displeasure, or any mental emotion, take an accusative of the object, as δυσχεραίνειν, ᾗδεσθαι τι, &c.

157. συνδικήσει] σύνδικος ἔσται. Zeus will be your advocate, will see you righted, in this.

160. Medea invokes the goddesses who preside over Justice and Marriage to be witnesses of her ill-treatment.

164. αὐτοῖς μελάβροις] See Aesch. *Prom.* 229, 1068.—διακναιόμενος, *in eo ut pressum eant*, lit. 'being cut off short.' Aesch. *Ag.* 65, διακναιομένης ἐν προτελείῳ κάματος.

165. οἱ γὰρ] 'since they have the boldness to commence the wrong against me,' and therefore are liable for the whole blame.

166. ἀπενάσθη] (ναίω) 'which I so discreditably left, after having killed my own brother,' viz. Apsyrtus, whom Medea slew and scattered his limbs to detain her father Aëtes from pursuing her. Cf. *Iph. T.* 175, τηλόσε γὰρ δὴ σᾶς

ἀπενάσθην πατρίδος καὶ ἐμᾶς. *Ib.* 1259, Θέμυ δ' ἐπεὶ γὰρ ἰὼν καὶ δ' ἀπενάσσατο.

169. εὐκταῖαν] invoked in prayer. *Orest.* 214, τοῖσι δυστυχοῦσιν εὐκταῖα Θεός. *Aesch. Theb.* 720, πατρὸς εὐκταῖαν Ἑρμῶν.

173. πῶς δὲν] 'would that.' A wish is expressed by asking how a thing may be done. *Cf. Hipp.* 209, πῶς δὲν ὀροσερᾶς ἀπὸ κρηνίδος καθαρῶν ὑδάτων πῶμ' ἀρυσάμην; *Supr.* 97, πῶς δὲν ὀλοίμας.

178. τὸ πρόθυμον φίλοισιν] for ἡ ἐς φίλους προθυμία.

182. φίλα καὶ τὰδ' αὖθις] 'Tell her, too, that we are her friends.'

183. σπεῦσον δέ τι] 'But be quick about it, lest she should be before you in doing some harm to her children within.' The τι belongs to the imperative, and seems to mean 'do something promptly.' So the Comic poets use ἀνύσας τι.—μεγάλως, 'with terrible force,' like a hurricane.—πένθος, for λύπη, is rarely used; it properly means 'mourning.' *Cf. inf.* 268.

184. εἰ πείσω] 'whether I shall persuade,' i.e. I fear I shall not. See *Aesch. Suppl.* 70, quoted on 990 *inf.*—ἐπιδώσω, I will freely bestow, I will not grudge, the favour you ask, of a little trouble.

188. ἀποταυροῦται] *cf.* 92.—δέργμα, a somewhat irregular accusative, as if ξχουσα had been added (*Hec.* 1265). 'She has the fierce glare of a lioness with whelps, and shows herself like a savage bull to her attendants.' So ταυροῦδ' ὑποβλέπειν, *Plat. Phaed.* p. 117 B. ξβλεψε γοῦν ταυροῦδ' *Ar. Ran.* 804.

190. οὐδὲν] for οὐδαμῶς. See 154. The poet speaks of music as a festive enjoyment, and wonders that it has not been used (as our Sacred Music is) as a resource and a consolation in grief.

197. ἐξ ὧν] *sc.* λυπῶν. 'Albeit from these violent deaths and serious mishaps (arise, and) cause the overthrow of families.'

199. τὰδε μὲν] It would be a good use of music to apply it as a remedy, whereas it is a needless adjunct to festivity, which has enough of pleasure in itself. *Aesch. Cho.* 475, παρ' εὐδείπνοις ἔσει ἀτιμος ἐμπύροισι κισιωτοῖς χθονός.

205. βοᾷ] As in v. 187, we may supply some participle to ἀχεα, like χέουσα, or ἀχεα βοᾷ may form an equivalent to ὀδύρεται, so as to govern προδότην,—a syntax of which there are many examples.—τόν ἐν λέχει, *sc.* δὲν εἶχε σύννεμον, the word προδότης being somewhat indefinite.

207. θεοκλυτεῖ] ἐπικαλεῖται. *Aesch. Pers.* 502, ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο στρατός. Medea is said to invoke, or passionately appeal to, the solemn oaths which brought

her, or persuaded her to cross, to the opposite coast of Hellas through the sea at night (in stealthy escape) in her voyage from Colchis to the Thracian Bosphorus. This is called the 'key of the Pontus' as commanding the entrance, and ἀπέραντον, because there is no passage through the closed inland sea. Cf. ἀπέραντον δίκτυον ἀτης, *Prom. V.* 1099.

208. Ζηρὸς Θέμυ] Aesch. *Suppl.* 354, ἱεσία Θέμυ Διὸς Κλαρίου.

214. Medea now first appears on the stage. She is conscious of having given vent in retirement to her feelings of resentment, and she deprecates the charge of moodiness and reserve, expressing her willingness to conform to the social customs of Corinth (222), and alleging in excuse for her conduct the crushing grief which a woman feels at being deserted by her husband.

*ibid.* ἐξήλθον] *Troad.* 647, κἄν προσῇ κἄν μὴ προσῇ ψόγος γυναιξίν, αὐτὸ τοῦτ' ἐφέλκεται κακῶς ἀκούειν, ἥτις οὐκ ἔνδον μένει.

215. μὴ here is 'lest,' ἵνα μὴ, and not the imperative construction. There is also a reading μέμφεσθε.

216. σεμνοῦς] 'proud,' 'reserved.' This passage is justly considered difficult. Dr Kennedy (*Studia Sophoclea*, Pt. 1, *Introd.* p. xvi.) renders it thus: 'I know of many people, some within my personal observation, others that are strangers to me, who by a haughty bearing have gained ill repute, while others again, from a quiet manner, have earned the credit of easy-tempered laziness.' In this sense we may compare ὡς ἀπ' ὀμμάτων, 'to judge by the sight,' in *Oed. Col.* 15. Others explain, 'some by living out of sight, others by being in public;' i.e. the charge of pride is apt to be brought against people from the most contrary motives; however they act, they do not escape blame.

218. ῥαθυμίαν] This word seems aimed at those whom the Athenians called ἀπράγμονες, persons neutral or indifferent in politics. Cf. 297.

219. δίκη γάρ] (And no wonder that people's motives are misrepresented;) for men look at the acts of others with jaundiced eye, and learn to dislike them before they fully understand them.—σπλάγχχνον, i.e. καρδίαν, φρένα.

222. ξένον] As a stranger ought to conform to the customs of a city in which he resides (Medea speaks of herself as one who has come to reside at Corinth), so a citizen ought not to make himself disliked by churlishness and discourtesy, ἀμαθία. Cf. *Suppl.* 892, πρῶτον μὲν, ὡς χρὴ τοὺς μεταικοῦντας ξένους, λυπηρὸς οὐκ ἦν οὐδ' ἐπιφθονος πόλει. The poet alludes to the greater laxity and free intercourse between the sexes in Corinthian life than pre-

vailed at Athens. Medea says that persons are blamed unjustly by those who do not look for motives; but her motive for appearing in public is the sanction which the city gives to the custom, and because, if she had not done so, she might have been charged with sulking and moroseness.

223. αἰθάρης] 'who by becoming bold and blunt has made himself disliked,' &c. It has been thought that these words are aimed at the demagogue Cleon.

225. ἐμοὶ δὲ] but my case is different: not pride, but mental anguish has caused me to keep aloof from my friends.

228. The MSS. agree in γινώσκων, 'on whom depended my right view in all things.' But the Schol. says the infinitive was introduced by the actors, who (we may suppose) did not understand the phrase ἐν ᾧ ἦν τὰ πάντα. Ovid, *Her.* 12. 162, 'deseror—conjugue, qui nobis omnia solus erat.' Canter read γινώσκω. See inf. 935.

232. ὑπερβολῇ] lit. 'by an outbidding of money,' i.e. by the offer of larger dowries than others. In *Hipp.* 628 the father is similarly said to get rid of his daughters (ἀποκίσαι) by assigning them dowries, προσθεὶς φερνὰς.

234. τοῦτο] viz. τὸ λαβεῖν δεσπότην. The other κακὸν is the having to buy a husband with money.

236. ἀπαλλαγὰ] Divorce is thought discreditable in a woman, and she cannot repudiate her husband (if she should have the misfortune to have got a bad one, κακὸν λαβεῖν). There is emphasis on γυναῖξιν,—'women cannot do this, though men may.' Cf. 244, 1375.

238. ἥθη] This may mean 'places of abode,' but its connexion with νόμους makes the sense 'new ways and customs' more probable. In contrast with καινὰ ἥθη is οἰκοθεν, 'from the friends and companions of her own home.' Some render οἰκοθεν 'from her own heart' (knowledge or intelligence). So *Troad.* 652, νοῦν διδάσκαλον οἰκοθεν ἔχουσα χρηστόν.—ὅτω χρήσεται, 'what sort of a man she will have to live with as the partner of her couch.'—μάλιστα, i.e. in preference to others.

241. ἐκπονουμέναισιν] 'managing,' 'contriving,' 'arranging,' so as to obtain a good husband.

243. θανεῖν χρεὼν] there is no help for it but death.

245. δσος] 'weariness,' ennui.—ἡλικας, his equals in age. There was a maxim ἡλιξ τέρπει τὸν ἡλικά.

247. μίαν ψυχὴν] sc. τὴν τοῦ ἀνδρός. 'We women, confined to the house, have only one friend to turn to.' Cf. *Androm.* 872, τὰ μὲν γὰρ ἄλλα δεῦτερ' ἂν πάσῃ γυνή' ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίον.

248. λέγουσι δ' ἡμᾶς] 'Now they say of us (in contempt) that we live a life without danger at home, while

they have to fight with the spear. How little do they know! I would rather stand by the shield (with a shield on my arm) in three fights, than give birth to a child once!' Compare Aesch. *Cho.* 905, μή 'λεγχε τὸν ποιοῦντ' ἔσω καθημένη.—τρέφει δέ γ' ἀνδρὸς μύχθος ἡμένας ἔσω.

252. πρὸς σέ] to you, the leader of the chorus of Corinthian women.

254. βνησις] the enjoyment, the blessings of life.

256. λελησμένη] (ληΐζεσθαι), 'carried off (by him) as a captive.' She represents her husband in an invidious light, though the act had been voluntary on her part. Cf. *Troad.* 373, γυναικὸς—οὐ βίβ' λελησμένης.

258. μεθορμίσασθαι] lit. 'to change my moorings out of the way of,' i.e. 'to fly to as a refuge from this sad lot.' Cf. 441.

259. σοὺ τυγχάνει] 'to gain your assent.' So *Hipp.* 328, μείζον γὰρ ἢ σοὺ μὴ τυχεῖν τί μοι κακόν; *Orest.* 700, ἦν δ' ἀν' ἡρώδ' πνοάς, τύχοις δ' αὐτοῦ βραδίως, ὅσον θέλεις, sc. τοῦ δήμου. (The verse is, perhaps, in some way corrupt, the best MSS. giving τοσοῦτον δέ σου. Perhaps αἰτήσομαι should be read for βουλήσομαι. Cf. *Soph. Aj.* 825, αἰτήσομαι δέ σ' οὐ μακρόν γέρας λαχεῖν.)

262. τὸν δόντα κ τ.λ.] 'To punish both Creon who gave his daughter, and the daughter who has married (i.e. has already virtually married) Jason.' The middle verb is used of the woman, *nubere*, the active of the man, *uxorem ducere*, as inf. 288, Aesch. *fragm.* σοὶ μὲν γαμείσθαι μόρσιμον, γαμεῖν δ' ἐμοί. For the cognate accusative δίκην, compare *Heracl.* 852, νέος γενέσθαι κάποτίσασθαι δίκην ἐχθροῦς. *Ibid.* 882, ἐχθροῦς λαβόντα μὴ ἀποτίσασθαι δίκην. *Bacch.* 845, τόνδε τὸν διδάσκαλον δίκην μέτειμι.

268. πενθεῖν] See on 185. Aesch. *Ag.* 550, τί ταῦτα πενθεῖν δεῖ;

272. εἶπον] i.e. λέγω, κελεύω. It does not appear that Creon had given this order before: see on 443. No present tense of this verb being in use, the aorist was easily admitted by the idiom of the language. So sup. 223, οὐδ' ἀστὸν ἦντο'.

274. βραβεύς] the sole arbiter. In Aesch. *Ag.* 222, the chiefs of the expedition, viz. the two kings, are called φιλόμαχοι βραβεῖς, in *Soph. El.* 690 the umpire of the games. *Pers.* 302, μυρίας ἱππων βραβεύς.

278. ἐξιᾶσι] 'are letting out all the rope,' or giving the sails full play to the wind. The phrase seems opposed to στέλλειν λαΐφος, to take in reefs, and so shorten sail. So *Tro.* 94, όταν σπράτευμ' Ἀργείων ἐξίη κάλως. *Herc. F.* 837, ἔλαυνε, κίνει, φόνιον ἐξίει κάλων. *Ar. Equit.* 756, νῦν δὴ σε πᾶντα δεῖ κάλων ἐξίέναι σεαυτοῦ.—ἀτης ἐκβασίς, any landing-place from the sea of calamity, ἀτης ἀβυσσον πέλαγος οὐ

μὰλ' εὐπορον τόδ' ἐσβέθηκα, Aesch. Suppl. 464. A ship is said *προσίσχειν* (Or. 362) or *προσφέρεσθαι* when it nears the shore, *Iph. A.* 287, *νήσου ναυβάταις ἀπροσφόρου*. Aesch. Pers. 273, *ἀπρόσοιστος γὰρ ὁ Περσῶν στρατός*.

280. *δμως*] Though the victim of ill-treatment and oppression, I will presume, on the grounds of justice, to put a question to my oppressor. Creon's answer is well suited to the character of a tyrant. His motive, he avows, is selfish. His reply is tantamount to saying, 'I banish you because I choose it.'—*παραμπίσχειν* (*αἱ. παραμπέχειν*), 'to veil my words,' 'to cloak them by indirect excuses.' Compare *παρασύρειν ἔπος*, Aesch. Prom. 1086.

283. *ἀνήκεστον*] The result (inf. 1200) justifies the expression; but Creon may have feared the same effect of a sorceress' skill on his daughter's health that Hermione complains of from Andromache, *Andr.* 158.

284. *συμβάλλεται*] 'contribute.' It seems we must supply *μέρος*, or in other words, take *δέματος* as a partitive genitive. No example of a precisely similar construction has yet been cited from ancient writers; for in Thuc. iii. 36, not *προσξυνεβάλλετο τῆς ὀρμῆς*, but *προσξυνελάβοτο τῆς ὀργῆς αἱ Πελοποννησίων νῆες* (the reading of the best MSS.), seems clearly right.

291. *μαλθακισθέντα*] 'by relenting,' 'by showing mercy.' Aesch. Prom. 973, *Ζεὺς τοῖς τοιοῦτοις οὐχὶ μαλθακίζεται*. Thuc. iii. 37, *οἱ δὲ—οὐκ ἐνδῶτε, οὐκ ἐπικινδύνως ἡγείσθε ἐς ὑμᾶς καὶ οὐκ ἐς τὴν τῶν συμμαχῶν χάριν μαλακίζεσθαι*.

293. *οὐ νῦν πρῶτον*] See inf. 445.

294. Medea here speaks of the danger of being too clever; but the poet perhaps glances at the unsound teachings of the more pretentious sophists, rivals of Anaxagoras and Socrates.

295. *οἷποτε*] See on 67, 493.—*ἐκδιδάσκεσθαι*, 'to have his children taught to be too clever (or, extraordinarily clever,' 'to a degree beyond what is needful and right'). *Hipp.* 948, *σὺ δὲ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ, ξύνει*; i.e. 'as some one out of the common way.'

297. *χωρὶς γάρ*] 'For beside the general charge of inactivity (being *ἀπράγμονες*, sup. 218), which they have to bear, they win for themselves a jealous ill-feeling from the citizens.' Elmsley well compares Plat. *Symp.* p. 191 A, *ἀπέθνησκον ὑπὸ τοῦ λιμοῦ καὶ τῆς ἄλλης ἀργίας*, and Boethe adds a remarkable parallel from *Phaed.* p. 234, *οἱ σοφοὶ οὖν, φησὶν, πρὸς τῷ δόξαν ἀργίας ἔχειν, καὶ φθονοῦνται ὑπὸ τῶν ἄλλων ἀνθρώπων*. The sense is, that the Athenians dislike students, because they are thought to be averse from politics, and they are jealous of their superior reputation for cleverness. The Romans seem to have had a similar prejudice, at least under Domitian. Agricola is said (Tac.

*Ag.* 4), 'studium philosophiae acrius, ultra quam Romano ac Senatori concessum est, hausisse.'

299. *καινά σοφά*] New doctrines are rejected by those who have not intelligence enough to understand them; and the claim to be yet cleverer than those who have learnt to think themselves clever, is a sure way to get oneself disliked. The whole passage has a remarkable bearing on the unpopularity of Socrates, and his fate more than thirty years later.

302. *λυπρός*] 'annoying,' 'odious,' *λυπηρός*. *Ion*, 596, *τῶν μὲν ἀδυνάτων ὑπὸ μισησόμεσθα*, *λυπρὰ γὰρ τὰ κρείσσονα*, *inf.* 598.

303. *τῆσδε τύχης*] viz. being the victim of an exaggerated (305) reputation. 'In being wise (i.e. thought wise) I am held by some in dislike,' viz. the *φθόνος* in 297. The verse within brackets seems inserted from 808, and is, at the least, needless in its present position.

305. *προσάντης*] *Inf.* 381, difficult of access, *δυσπροσήγορος*,—a metaphor from an up-hill road. [*In Rhés.* 318, *ἔρπει κατάντης ξυμφορὰ πρὸς τάγαθὰ*, an easy and downward course is described.]—*πλημμελές*, a euphemism for *κακόν*, a figure borrowed from a false note in music. This refers to Creon's fear for himself, *τὸν δόντα*, 288.

306. *σὺ δ' οὖν*] 'You, however, be that as it may (whether I am really clever or not), fear me, lest something untoward should happen to you.'

307. *οὐχ ὧδ' ἔχει μοι*] That is not my course of action (or perhaps my power to act) to wrong one who has not wronged me. She speaks in a tone intended to disarm his fears of her, 282. *Inf.* 723, *οὕτω δ' ἔχει μοι*.

309. *ἐξέδου*] *ἐκδόσθαι* is used of giving a daughter in marriage, *ἐκδοῦναι* (generally) of surrendering a captive, as in *Aesch. Suppl.* 835.

310. *ἀλλὰ*] 'But (you will say) I hate my husband, and am therefore bent on punishing him at any cost, and on his account, those whom he may hold dear, i.e. the young bride; so that you, no doubt, acted wisely in banishing me and my children, as a preventive measure. There is irony in *οἶμαι*, since her real opinion is that Creon must be a fool for exasperating such a spirit as hers, or in thinking he could thwart her vengeance.

314. *οἰκεῖν*] 'to continue to reside in.' *Thuc.* iii. 48, *πείθεσθέ μοι Μυτιληναίων οὓς μὲν Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κρίναι καθ' ἡσυχίαν, τοὺς δ' ἄλλους εἶν οἰκεῖν*.—*καὶ γὰρ* etc., 'for even if wronged we can be silent.' A woman speaking of herself in the plural uses the masculine gender, as Porson pointed out.

315. *κρείσσων*] See *inf.* 448. The genitive depends on the notion of inferiority implied in *νικᾶσθαι*. So *Troad.*



23, νικῶμαι γὰρ Ἀργείας θεῶς Ἦρας, and ἡμέρου νικώμενος, Aesch. *Suppl.* 982.

317. βουλεύης] See on 37.

320. φυλάσσω] Not 'to guard against' (which would be φυλάσσεσθαι as in 289), but 'to keep safe,' 'to keep from doing harm.' Soph. *Oed. Col.* 812, μηδέ με φύλασσ' ἐφορμῶν. —Creon, we may observe, has all the traditional cunning and caution of a τύραννος.

323. It is hard to say whether the resemblance between μενείς and δυσμενής is intentional or accidental. —τέχνην, i.e. with all your cleverness in other respects.

324. πρὸς σε τοῦ κ.τ.λ.] Soph. *Trach.* 436, μὴ πρὸς σε τοῦ κατ' ἄκρον Οἰτῶν νότος Διὸς καταστράπτοντος. The genitive in this idiom seems to represent πρὸ, 'in the sight of,' 'in presence of,' and the *interposed* accusative is the usual syntax both in Greek and in Latin. *Alcest.* 276, μὴ πρὸς σε θεῶν τλής με προδοῦναι.

325. ἀναλοί] 'you are wasting.' The more usual present is ἀναλίσκω. Aesch. *Theb.* 811, αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.

330. ἔρωτες] Both Medea's love for Jason, and Jason's for Glauce, and perhaps Creon's for his city, are included.

331. ὅπως ἂν] 'according as.' *Troad.* 1052, ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς. Dem. *Mid.* p. 524, οὐδὲ γὰρ—ὥς ἂν ἕκαστος ὑμᾶς ὁ παθὼν πείσῃ, ποιείσθε τὴν τιμωρίαν.

334. ἡμεῖς] 'It is I who am in trouble, and I want not any new troubles.' Porson follows Musgrave in reading πόνος μὲν ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα; The verse, as it stands, can hardly be right. Cf. 347.

336. The γε is part of the formula of expostulation, and does not give a special sense to τοῦτο, 'this at least,' as if that were the worst of all indignities.

337. ὄχλον] like πράγματα παρέχειν, to give trouble.

338. οὐ τοῦτο] 'It was not *that* (τὸ μὴ φεύγειν) I begged you to grant me,' lit. 'I supplicated to obtain from you,' παρὰ σοῦ, or perhaps, 'it was not in this respect that I sought to obtain your consent.' See on 259.

341. ξυμπεράναι] 'To complete (conclude) some plan by which we are to fly.' With ἀφορμὴν we may supply from the context πορίσαι or πορίσασθαι.

343. οὐδὲν προτιμᾷ] 'since the father does not care to provide any supply for his children.'

345. εὖνοιαν] kindly feeling towards children in general.

349. διέφθορα] lit. 'I have spoilt many a plan,' i.e. I have given up my intention, or shown moral weakness, in many instances. So inf. 1055, χεῖρα δ' οὐ διαφθερῶ, 'I will not unnerve my hand.' *Agam.* 905, γνώμην μὲν ἴσθι μὴ διαφθεροῦν' ἐμέ.

350. ὁρῶ] σίνοιδα. 'I see that I am in the wrong,' as we say.

356. δρᾶσεις] sc. ἐν χρόνῳ οὕτω βραχεῖ.

364. Medea's soliloquy is a splendid composition; a Clytemnestra or a Lady Macbeth does not speak more naturally or from deeper emotion. She combines caution with hatred; caution if practicable, but revenge at all events (392).

365. οὔτι ταύτη ταῦτα] This is addressed to the chorus. 'Bad enough, as you say, is the aspect of affairs in general, but not at all so in this respect, so far at least,—do not think it.' Such is the sense; and nearly the same formula occurs Aesch. *Prom.* 519, and Ar. *Equit.* 843. In all these passages πω means that things have not yet come to their worst,—the case is not yet hopeless. Hence ταύτη means κακῶς, and ταῦτα means the permission she has gained to remain for one day. In consequence of this permission, Jason and his bride yet have trials to undergo.

368. τόνδε] viz. Κρέοντα. 'Think you that I ever would have played the flatterer to this tyrant, if I had not something to win or some plan to carry out?' The accusatives are attracted to με, the whole forming virtually one sentence, though εἰ properly implies a finite verb, εἰ μὴ τι ἐκέρδιμον.

372. ἐξόν] 'When he might have defeated (lit. taken captive) my schemes by banishing me from the land.'—ἀφῆκεν, sc. φυγῆς or τοῦ ἐκβληθῆναι, ὥστε μείναι κ. τ. λ.

376. αὐτοῖς] A 'dativus incommodi.'

378. δῶμα νυμφικόν] 'the bridal chamber.' The two following lines occurred sup. 40. If genuine in this place also, they would read better if transposed,—'should I enter the bedroom stealthily and set it on fire, or should I stab them with the sword?'

381. πρόσαντες] 'adverse.' See 305.—ὑπερβαλίνουσα, 'in the act of setting foot within their house.' *Alcest.* 795, τὰς δ' ὑπερβαλὼν πύλας.

384. τὴν εὐθείαν] sc. ὁδὸν πορεύεσθαι, implied from 376, 'to proceed by the direct road.'

385. σοφαί] has reference to women in general; σοφαί, the reading of some copies, would mean Medea. See on 314.

386. εἰεν] This implies a brief pause for consideration. 'Well, now, suppose they are killed; what city will receive a murderess?' Cf. inf. 1107, καὶ δὴ γὰρ δλίς βλοῖον θ' ἥρον. *Hel.* 1059, καὶ δὴ παρῆκεν.

387. ἐχεγγύους] 'What stranger, by offering me a safe home, will protect my person?' viz. from ὕβρις or

outrage. Like *φερέγγυος*, the word is a compound of *ἐγγύη*, 'a guarantee.' The same idea of the credit due to men of substance occurs in *ἀξίόχρεως* and *locuples testis*.—*οὐκ ἔστι*, 'there is no such one.'

389. *πύργος*] If any tower of safety should present itself to me. *Alcest.* 311, *καὶ παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον μέγαν*. She has in view the prospect of some Corinthian offering her a home in the city. Her residence with Aegæus at Athens (*inf.* 663) can hardly be meant, since that was accepted on the other alternative, *ξίφος λαβούσα κ.τ.λ.* See *inf.* 1385.

395. *ξυεργόν*] Hecate was supposed to give efficacy to charms, philtres, sorceries, &c. See *Ion*, 1048—55.—*μυχοῖς*, because shrines of this goddess were sometimes attached to private houses, that she might be consulted as an oracle or her aid invoked by offerings. *Ar. Lysist.* 63, *ἡ γοῦν Θεογένους ὡς δεῦρ' ἰούσα θούκατειν ἤπερο*. *Vesp.* 804.

398. *γάμοι*] Jason's marriage; *κῆδος*, his alliance with the family of Creon.

404. *ταῖσδ'*] seems a more probable reading than *ταῖς τ'*, because *γάμοι Σισύφειοι* may well be a contemptuous term for a marriage with a Corinthian woman, Sisyphus being a king of Corinth, the reputed father of Ulysses, and renowned for his wickedness and deceit. If we read *ταῖς τε*, the sense can only be, 'You must not incur ridicule to (or let yourself be derided by) these Corinthians and this marriage (i.e. this bride) of Jason's.'

406. *πρὸς δέ*] 'Besides, our sex is avowedly (i.e. men so speak of it) most helpless for good, but most cunning in plotting every kind of harm.' See *sup.* 385, *Hipp.* 480.

409. The theme of the chorus (the first *stasimon*) is the altered relations which henceforth the sexes will bear to each other. Things are changed, and as it were go backwards from their natural or established course. Men, after this perjury of Jason's, will no longer be trusted, and women will be held more in honour, while less will be said about their faithlessness and treachery.

*ibid. ἄνω*] The waters at the source of a river will flow up towards the highlands, and not down to the sea. *Schol. παροιμία τοῦτο, ἐπὶ τῶν εἰς τὸ ἐναντίον καὶ παρὰ τὸ προσήκον μεταβαλλομένων πραγμάτων*. Cf. *Suppl.* 520, *ἄνω γὰρ ἂν ῥέοι τὰ πρᾶγμαθ' οὕτως, εἰ 'πιταξόμεσθα δῆ*. *Ovid. Trist.* ii. 8. 1, 'In caput alta suum labentur ab aequore retro Flumina.' *Propert.* i. 15. 20, 'Multa prius vasto labentur flumina ponto.' *Dem. De Fals. Leg.* p. 433, *ἀλλὰ δῆτα ἄνω ποταμῶν ἐκείνῃ τῇ ἡμέρᾳ πάντες ὅσοι οἱ περὶ πορείας ἐρρήσαν λόγοι*.

411. *ἀνδράσι μὲν*] Men are now to be regarded as crafty

and perjured, while report shall alter (lit. turn round) my life, so that it shall have good repute.

420. *παλαιγενέων*] The songs composed in ages long past (e.g. by Hesiod, Archilochus, Simonides) in depreciation of women. It seems simplest to construe *παλαιγενεῖς δαίδαλ*, not *παλαιγενέων (ποιητῶν) δαίδαλ*, or *μούσαι*.

423. *οὐ γάρ*] The causal sentence here stands first; the sense is, 'I would have sung a strain in response, or in opposition, to those of the men, (but I cannot do so) for Phoebus has not given the faculty of divine song to woman's genius (or disposition).' After *μελέων* some word like *σιγήσομαι* is left to be supplied.

427. *μακρὸς αἰών*] 'History supplies abundant themes for the dispraise of men as well as of women,' i.e. there is as much to be said against one sex as against the other.—*μοῖραν*, the condition, or lot in life.

430. *ὀρίσασα*] 'having left on each hand,' 'having viewed apart,' in the passage through them. So Aesch. *Suppl.* 540, *δι' ἧ δ' ἀντίπορον γαίαν ἐν αἴσῃ διατέμνουσα πόρον κυματῖαν ὀρίζει*.

434. *ἀνάνδρου*] 'widowed.' The sense is, 'You are residing in a foreign land (a misfortune in itself), and now you have lost your husband, and moreover are about to be banished in disgrace' (or as an outlaw).

441. *μεθορμύσασθαι*] 'to change your moorings from your present troubles.' See 258.—*πᾶρα*, i.e. *πάρεισι*.

442. *κρείσσων σὼν λέκτρων*] 'preferred before your couch.'—*ἀνέστα*, i.e. *ἀνεφάνη*.

445. The Act here commencing, like that in *Alcest.* 614, is one of those which procured for Euripides the name of *ποιητὴς δίκανικὸς*, 'a law-poet,' Arist. *Pax*, 534. It is an argument between Jason and Medea, each discussing the right and the wrong of the other's conduct in justification of his or her own. Jason charges Medea with ill-temper, and Medea retorts with the taunt of *ἀνάλθεια* and ingratitude.

*ibid.* *οὐ νῦν*] 'This is not by any means the first time I have observed that ill-temper is an evil that brings people into difficulties.' Compare *Helen.* 957, *ἐγὼ μὲν οὐ νῦν πρῶτον, ἀλλὰ πολλάκις, ἄθλιος ἂν εἴην*. See also *sup.* 293. Aesch. *Theb.* 1047, *τραχὺς γε μέντοι δῆμος ἐκφυγῶν κακῶ*.

448. *κρείσσων*] Under this allusion to Creon, Jason perhaps includes his own design of marrying Glauce. We must suppose that Creon had issued some milder order which Medea had refused to obey. Cf. *Soph. Ant.* 63, *οὐκ ἐκ' ἀρχόμεθ' ἐκ κρείσσωνων*. *Sup.* 315.

453. *πᾶν κέρδος*] 'Pure gain,' i.e. with comparatively nothing of loss, since life is worth preserving at any cost.

455. *ἀφήρουν*] 'tried to remove,' 'did my best to pacify.'

456. οὐκ ἀνείς] 'You remitted nothing of your anger.' A partitive genitive perhaps (μέρος τι). Cf. Ar. *Ran.* 700, τῆς ὀργῆς ἀνέντες. *Orest.* 227, δταν ἀνῆ νόσος μωίας. (Some read οὐκ ἀνίης, the present tense.)

458. καὶ τῶνδε] 'Still, even as matters are (i.e. much as you have said against us), I am not tired of helping my friends, and accordingly I have come with, at least, thus much forethought for you, that you may not be compelled to leave the country with your sons either penniless or in want of anything.'

462. καὶ γάρ] Supply some ellipse, as ('and therefore I am prepared to assist you;') for even if you hate me,' &c.

466. εἰς ἀνανδρίαν] 'reflecting on your cowardly conduct.' The sense is, 'the greatest reproach I can utter with my tongue, to express my contempt of your unmanly conduct, is to call you not only κακός but πάλγκακος, and not only πάλγκακος but παγκάκιστος.'

468. This verse seems to have crept in from 1324.

472. εὖ δ' ἐποίησας] 'However, I am glad you have come.' Plat. *Symp.* p. 174, fin., εἶπον εὖν ὅτι καὶ αὐτοὺς μετὰ Σωκράτους ἤκοιμι.—καλῶς, ἔφη, ποιῶν σύ.

478. ταύρων ἐπιστάτην] Like ποιμνίους ἐπεστάτουν, *Soph. Oed. R.* 1028, this refers to the management and control of the bulls, while ζεύγλαισι is the dative of the mode, 'by the yoke-collars.'—θανάσιμον, because the armed heroes who sprung from the sowing of the dragon's teeth killed each other.

480. ἀμφέπων] φυλάσσω, an Homeric word, occurring in the last verse of the *Iliad* and many other places. (The MSS. however give ἀμπέχων, which was altered by the Aldine editor, Musurus.)—ἔσωζε, sc. αὐτό.

486. ἀπέκτεινα] 'I caused the death of Pelias.' See sup. 9.

493. οὐκ ἄρχειν] represents ὅτι οὐκ ἄρχουσιν. Otherwise, especially with εἰ preceding, we should expect μὴ ἄρχειν. But we may also explain the construction as equivalent to πότερον οὐ νομίζεις κ.τ.λ. See sup. 67, 205 and 574, χρῆν—θῆλυ οὐκ εἶναι γένος.

494. Perhaps θέσμι' ἀνθρώποις is the true reading. This term was specially applied to ἀγραφα νόμιμα, moral laws. See Aesch. *Suppl.* 688. The meaning is, ironically, that perhaps some new law has come into force which makes perjury permissible.

497. κεχρώσμεθα] 'To how little purpose, alas! have my knees been clasped in entreaty by a base man,' i.e. how little gratitude has been shown for the assistance I gave. *Phoen.* 1625, γόνατα μὴ χρώζειν ἐμὰ.

500. δοκούσα μέν] 'Though I do not indeed expect to get any good from such a wretch as you;' or, 'not that

I expect,' &c. The negative sense is very often expressed in tragedy by a question.

504. καλῶς] ironical, as in 509 seqq.

507. οὗς δέ] My own relations are offended at my leaving home with you, and your relations (Pelias' family) are alienated by the deed I did (486) to oblige you.

516. κίβδηλος] alloyed, base, spurious. Cf. *Hipp.* 616, κίβδηλον ἀνθρώποις γένος γυναῖκας.—δς ἦ, a somewhat rare omission of ἀν. So *Ion* 856, τῶν ἐλευθέρων οὐδεὶς κακίων δοῦλος, ὅστις ἐχθρὸς ἦ. *El.* 972, ὅπου δ' Ἀπόλλων σκαῖος ἦ, τινες σοφοί;

518. διειδέναι] 'to distinguish,'—a rare word. *Hipp.* 491, ὡς τάχος διστέον τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.—χαρακτήρ, properly the device or impress on coins. *Hec.* 379, δεινὸς χαρακτήρ κάπσισημος ἐν βροταῖς.

521. συμβάδλωσι] See sup. 44.

524. ἀκροισι] 'With the extreme edge or border of the sail,' i.e. with the sail reefed up so that only the margin catches the wind. The timidity of Greek sailors is said to be remarkable at the present day. The sense is, 'I must avoid the coming storm of your abuse by restraining my own language.' The same figure occurs in *Dem. Mid.* p. 537, τῷ μηδὲν ὑποστυλαμένῳ πρὸς ὕβριν.—γλωσσαλγία properly meant 'tongue-ache,' viz. from excessive talking. Cf. *Androm.* 689, ἦν δ' ὀξύθυμῆς, σοὶ μὲν ἡ γλωσσαλγία μείζων, ἐμοὶ δὲ κέρδος ἡ προμηθεῖα. Hence 'talkativeness,' *Hesych.* φλυαρία.

526. πυργοῖς χάριν] since you build too much on the gratitude due to you, or too much extol the favour you conferred.

528. μόνην] 'And that there was no other being, divine or human, who had any share in it.' This is said expressly to exclude Medea, who had some claim to supernatural power, as a grandchild of the Sun.

529. After λεπτός there seems a kind of *aposiopesis*, or some ellipse, like ὥστε τάληθές εἰδέναι. 'You are clever, and you know very well that,—though 'tis invidious to say it,—it was Love that compelled you,' &c. Even, he hints, if you had not wished it for my sake, Love inspired you with resolution to deliver me for your own selfish ends.—λεπτός is 'subtle in intellect,' like λεπτότεροι μῦθοι, inf. 1081.

532. θέσομαι] 'I will not reckon it too closely,' viz. the fact that your aid was really due to love, or that it was Hera who preserved me, and not you; 'for, no doubt, in so far as you did assist me, I have no reason to complain.' A very frigid tribute of the *minimum* of thanks due for saving a life. So θέσθαι is used in *Aesch. Ag.* 32 and *Eur. Rhés.* 309. Inf. 573.

534. *σωτηρίας*] 'for my preservation.' The genitive of price, as if depending on *ἀντί*. See *Orest.* 502. *Rhes.* 467. The poet turns this unmanly argument into an occasion of eulogising the Greek polity and the credit paid by his countrymen to genius, in contrast with the barbaric Colchi.

538. *πρὸς ἰσχύος χάριν*] It is hard to say whether we should supply a participle like *βλέπουσα*, 'without having regard to main-force,' or *κειμένους*, 'laws not made to support or justify violence,' like the laws enacted by the caprice of tyrants; or lastly, if *πρὸς χάριν* means *χαριζομένη*, 'not indulging,' 'not letting force have its own way.'

541. *ῥέει*] 'if you had continued to live on the remotest confines of the world,' i.e. to the east of the Pontus. See *Hipp.* 3.

544. *ἐπίσημος*] 'distinguished.' 'I prefer fame to gold and to the highest art of a poet.' *Alcest.* 357, *εἰ δ' Ὀρφέως μοι γλώσσα καὶ μέλος παρῆν*.

545. *πόνων*] cf. 476—8, 531.—*ὠνείδισας*. 489.

548. Jason shows his *σοφία* in 551—4, his *σωφροσύνη* in 555—61, and his friendliness in 561 seq.

550. *ἔχ' ἡσυχος*] This is said on Medea making some gesture of impatience.

552. *ἐφέλαων*] 'bringing with it,' a figure from a boat taken in tow. Cf. 462. Jason had been compelled to leave his native Iolchos and take refuge in Corinth for the part he had taken in the murder of Pelias.—*ἡδρον* *ἀν*, 'could have found,' implies that such would have been a wiser course long before.

555. *ἥ σὺ κνίξει*] 'the point at which you are nettled.' Inf. 568, and 599, *σὺ δ' ἦν τι κνισθῆς*.

557. *ἄμιλλαν*] a desire to see whether a first or a second wife would bear more children. So *φιλόπλουτον ἄμιλλαν*, *Iph. T.* 411.

558. *οὐδὲ μέφομαι*] 'and I have no reason to be dissatisfied with them.' *Alcest.* 834, *ἄλκις δὲ παίδων*.

564. *ξυναρτήσας*] 'by combining in one family.'—*σοὶ τε γάρ*, supply an ellipse: (and you cannot fairly blame my intention); for you have as many children as you need wish for, and it is my interest to provide for those I already have by the wealth of those yet to come.—*τί δέ;* equivalent to *οὐδὲν δέ.*—*λύει*, for *λυσιτελεῖ*, as inf. 1362. *Hipp.* 441. *Alc.* 627.

578. *τίθεσθε*] you reckon, you set down as most hostile. Cf. 532.—*χρὴν γάρ*, again an ellipse, unless with Nauck we read *χρὴν ἄρ*.—For *οὐκ εἶναι* see sup. 493. (Well! the gods might easily have spared us this pest); for mortals should have had children from some other source than women, and the female sex need not have existed at all.' This singular idea is more fully expounded in *Hipp.* 619.

576. ἐκόσμησας] you have tricked out, or dressed up, with plausible sophistry. Ar. *Ran.* 1005, κοσμήσας τραγικὸν λήρον. Thuc. i. 10, ἦν εἰκὸς ποιητὴν ὄντα ἐπὶ τὸ μείζον κοσμήσαι, and *ibid.* 21.—παρὰ γνώμην, beside, or against, your view of the matter. Aesch. *Ag.* 904, καὶ μὴν τόδ' εἶπὲ μὴ παρὰ γνώμην ἐμοί.

579. πολλοῖς—διδόφορος] 'I am at variance with many on many points, (one of which is this:) in my judgment, when nature has given a dishonest man cleverness in speaking, he is sure to suffer a heavy loss (instead of the gain which most persons suppose him to make. He has forgotten that honesty is the best policy;) for while he flatters himself he can plausibly dress up by his eloquence an unjust cause, he allows himself to act without principle; which is but a poor kind of cleverness after all.' This paraphrase gives the general sense of a remarkably elliptical passage. The poet aims a severe blow at some demagogue, perhaps Cleon. He says such men expect to make κέρδος by their ἀδικία, but are commonly mistaken. There is a similar passage in Plat. *Theat.* p. 176 D, τῷ ἀδικοῦντι καὶ ἀνόσια λέγοντι ἢ πράττοντι μακρῷ ἄριστα ἔχει τὸ μὴ συγχωρεῖν δεινῷ ὑπὸ πανουργίας εἶναι. See sup. 305.—περιτέλλειν (inf. 1034) is used of wrapping round and taking care of or supporting some person or object, as τὸ μέσον, 'the mean,' Aesch. *Eum.* 667, ξίφος εὖ περιτέλλειν, Soph. *Aj.* 821. Here the idea is taken from dressing up in fine clothes.

583. ἄγαν σοφός] 'He is not over-clever, after all.' Cf. 305.

584. εὐσχήμων] (continuing the metaphor from personal appearance) means 'fair in outward guise,' 'plausible,' 'smart.'—ἐκτενεῖ, 'will floor you,' will lay you low. The word is technically used of stretching or laying out corpses. See *Hippol.* 626, 739, 786.

587. σιγῇ φίλων] 'without informing your friends of your intention.'

588. καλῶς] Cf. 504. 'Well, indeed, would you have aided me in carrying out this proposal, if I had told you of my marriage, when not even now you can persuade yourself to remit the fierce anger of your heart.'

591. οὐ τοῦτο] 'It was not *that* idea which stopped (or possessed) you, but that your marriage with a foreigner was becoming discreditable to you as you advanced in years.'

593. μὴ γυναικός] He had called himself σώφρων in 549.

595. καὶ παρὸς] sup. 559. With ἀλλὰ we must supply γαμῶ, on account of the nominative θέλων,—unless we read θέλω.



598. *λυπρός*] attended with remorse. She would not have external prosperity if she knew that (as in Jason's case) it had been gained by injustice, nor wealth which would ever be reproaching her conscience.—*ὅστις κνίξαι*, Lat. *qui vellicaret*; the optative by attraction, equivalent to *εἰ κνίξαι* or *ὁ κνίξων*.

600. *μετεύξει καὶ*] amounts virtually to *μετευχόμενην*, 'by changing your prayer.' The new prayer is, that we may never be dissatisfied with what is our real interest; as Jason pretends this marriage is Medea's interest. Medea, not without reason, calls such sophistry *ὑβρις*, an insult to her.

603. *ἀποστροφή*] a refuge, a place to turn to from grief or trouble, viz. the royal house at Corinth. Cf. 799.—*ἐρημος*, sc. *φίλων*.

606. *γαμούσα*] She uses the active, to reflect the more pointedly on Jason's conduct to herself: 'was it by acting as you acted towards me?'

608. *καὶ σοῖς*] The *γε* shows this is ironically said: 'I suppose I am now cursing *your* family,' i.e. it is as just to charge me with that, as with cursing Creon's. To which Jason replies, that he will not argue the point further; lit. '(Be assured) that I will not dispute about more points than the present,' i.e. about any fresh accusations.—*κρίνεσθαι*, 'to quarrel,' lit. 'to have a matter decided,' occurs *Ar. Nub.* 66. *Equit.* 1258.

611. *χορημάτων*] 'any assistance in money.' So *βοράς ἐπωφέλημα μικρόν*, *Philoct.* 274.

612. *ἔτοιμος*] With this word, as with *ἄξιος*, the verb (*εἰμι*) is more often omitted than expressed.

613. *ξύμβολα*] 'tokens.' It was the custom to break a coin or counter in half, and to retain one half, the other being presented to a guest that he might some day claim recognition and hospitality. Cf. *Hel.* 291, *εἰς ξύμβολ' ἐλθόνθ' ἃ φανερά μόνους ἂν ᾔην*. *Soph. Phil.* 402, *σύμβολον σαφές λυπῆς*, 'a clear agreement with me in your tale of woe.' *Oed. R.* 221, *σύμβολον τοῦ πραχθέντος* is 'a means of finding out what was done,' 'a putting together of facts respecting it.' In this case one half of the token would be retained by Medea, the other transmitted by Jason to his absent friends.

618. Compare *Soph. Ajax* 665, *ἐχθρῶν ἄδωρα δῶρα κοῦκ δνήσιμα*.

619. *μαρτύρομαι*] He calls the gods to witness both his own willingness to bestow, and her reluctance to accept.

624. *ἀρεῖ*] 'You are getting impatient to see your new-fangled bride, while you waste time in talking with me outside the house.' There seems irony or contempt in

νεοδμητρου, 'lately tamed to submit to your will.' Inf. 1366 νεοδμητρες γάμοι.

625. σὺν θεῷ] With the concurrence and approbation of the god, who will bring about what I predict. So *Rhes.* 357, ξὺν θεῶν ὦν σοι τὸν ἐλευθέριον Ζῆνα πάρεστυν εἰπεῖν. Herod. iii. 153, σὺν γὰρ θεῷ ἐκείνῳ τε εἰπεῖν καὶ ἐωυτῷ τεκεῖν τὴν ἡμίονον.—ἀρνέισθαι, 'to disown it,' 'to say no to it,' ἀναίνεσθαι.

627. The subject of this chorus is the same as that in Aesch. *Cho.* 576, and not unlike that in *Prom. V.* 536, on the blessings of moderate and the curse of immoderate love in women.

630. ἄλῃς] in the sense of μετρίως is opposed to ὑπεράγαν. Similarly *Alcest.* 907, ἔφερε κακὸν ἄλῃς, ἄτεκνος ὦν.—εὐχαρις, 'gracious,' 'well pleasing.'

634. ἡμέρῳ] Plato, *Phaedr.* p. 251 c, in playfully deriving ἡμερος from ἰέναι, μέρη, and ρεῖν, treats it as a kind of unguent, the application of which causes the soul πτεροφυεῖν. So also Soph. *Trach.* 661, ὅθεν μόλοι πανήμερος (πανήμερος αλ.), τὰς πειθοῦς παγχρίστῳ συγγραφεῖς παρφάσει (προφάσει αλ.) θηρός.

637. ἀμφιλόγους ὀργάς] 'a temper for dispute.' Soph. *Antig.* 111, νεκρῶν ἐξ ἀμφιλόγων. Aesch. *Ag.* 1563, ἀμφιλεκτός ὦν κράτει—ἐκπλήξασα, see sup. 8.

641. σεβίζουσα] 'holding in regard,' 'showing her respect for.' Aesch. *Cho.* 618, τίω δ' ἀθέρμαντον ἐστὶαν δόμων, γυναικεῖαν ἀτολμον αἰχμάν.—ἐξύφρων, may she be a severe judge of married women,' i.e. visit with her anger those who offend. The precise meaning of the last clause is obscure. Some understand, 'may she shrewdly judge what alliances women should make,' i.e. with men of well-assorted dispositions.

646. τὸν ἀμαχανίας] 'Having to endure that life of poverty which is so sad to pass through,—that most grievous of all woes.' Both metre and sense require οκτρότατον for—ὦν, the correction of Musgrave.

649. πάρος] Before I fall into a life of poverty may I succumb to death, and make an end of this mortal life. Soph. *Trach.* 1022, λαθίπονον ὀδυῶν—ἐξανύσαι βίον.

650. ὑπερθευ] 'stands above,' 'takes precedence of.' Cf. 35.

*ibid.* Compare sup. 35.

652. εἶδομεν] 'We have seen it ourselves, and I have not to realise (consider) it from stories about others.' The chorus were Corinthian ladies; they now refer to what they have observed Medea herself, as an alien, has had to suffer. This notion of "caste" was as strong in the Greek mind as it is in the modern Indian. In both it is the natural outgrowth of the patriarchal system.

658. ἀχάριστος] May he who shows no χάρις (τιμή) to friends, himself perish without χάρις, favour or consideration shown to himself. The doctrine of the *εἶρανος*, or meeting with like for like (*Dem. Mid.* p. 547); and the allusion is to the base ingratitude of Jason for Medea's services.—ὅτῳ πάρεστι, 'whose way it is.' *Soph. Ajax*, 1010, ὅτῳ πάρα μὴδ' εὐτυχοῦντι μὴδὲν ἥδιον γελᾶν.

660. καθαρὰν] 'sincere,' 'honest,' 'unbiassed.' 'To open the lock of the heart' is to have no secrets apart from a wife, and to treat her with the confidence due to affection. So *Troad.* 657, πρὸς τὸν παρόντα πόσῳ ἀναπτύξω φρένα.

663. A prospect of safety (cf. 389) now presents itself to Medea in the sudden arrival of Aegeus, King of Athens, at Corinth. He had been to consult the oracle at Delphi about his childless state; and Medea, skilled in drugs, offers her aid in procuring for him offspring (718), on condition of his giving her a residence at Athens.

666. ἐπιστρωφᾷ] 'are you travelling in the soil of this country?' *Aesch. Ag.* 945, ἀνδρὸς τελείου δάμ' ἐπιστρωφωμένον.

676. θέμις μὲν] The use of μὲν in questions is not uncommon, as *inf.* 1129. *Alcest.* 146, θέμις μὲν οὐκέρ' ἐστὶ σῶσασθαι βίον; *Hipp.* 316, ἀγνὰς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεῖς; it was properly a categorical assertion that a fact was so, with the addition of a question, 'Was it not?'

675. συμβαλεῖν] 'to conjecture,' 'to put together the event and the prediction.' *Aesch. Prom. V.* 794, ἦδ' οὐκέρ' εὐξύμβλητος ἡ χρησμοφθία.

679. πόδα] By δσκού ποὺς the foot-skin (ποδεών) of a wine-bag is properly meant, which served (as in some countries it still serves) as a tap for drawing out wine. The meaning was ambiguous, because λύειν πόδα is also a nautical term, 'to let out the sheet.' What the oracle really meant was, that Aegeus was to preserve strict continence till he returned home.

684. παῖς, ὡς λέγουσι] 'They say he is a son of Pelops, and a most pious man.' In *Hipp.* 11 he is called ἀγνὸς Πιτθεύς. As a religious man he was a fit person to consult about the meaning of the oracle, as conversant in such matters, 686. The student will notice that the ρ is short in the adjective τριβων. The accusative is used as frequently σοφός τι, δεινός τι &c. So *Rhes.* 685, τριβων γὰρ εἰ τὰ κομψά.

689. συντέτηκε] See sup. 25.

694. ἐφ' ἡμῖν] 'besides me.' The addition of δεσπότιν δόμων shows that a married wife and not a mistress is meant; for Greek wives were generally tolerant of the latter. See on *Alcest.* 309.

696. *φλοι*, as sup. 660, and just below, is applied to Medea alone, under a general term.

698. *μέγαν* is again ambiguous. The real meaning here is, 'the love of a great person,' or of a wealthy marriage. But in another sense it signifies *δεινόν*.

699. *ἴτω] ἑάσθω*, let him go, give him up, think no more of him. Cf. 819. The following verse explains both *μέγαν ἔρωτα*, and why Jason was *κακός*.

708. *οὐ βούλεται]* This reading was restored by the present editor from the Schol. *τῷ δὲ ἔργῳ οὐ θέλει κρατεῖν καὶ ἀντέχειν*. 'In word he does not allow it (or, protests against it); but he is not willing to insist,' or stand firmly against it. The common reading, *καρτερεῖν δὲ βούλεται*, is explained to mean 'He wishes to play the part of a bravo,' 'to put a bold face on the matter.'

715. *δαίσιος]* happy in leaving children behind you. More commonly *δαίσιος* refers to material wealth, as inf. 1229. Cf. Hesiod, *Ἔργ.* 378, *γηραυδὸς δὲ θάνατος ἕτερον παῖδ' ἐγκαταλείπων*. Pind. *Ol.* v. 23, *εὐθυμον τελευτᾶν υἱῶν παρισταμένων*. (Nauck reads *θαλαίσιος*, but this form seems destitute of authority.)

720. *θεῶν]* the gods who avenge the cause of a slighted suppliant.—*ὣν γονάς*, 'of which you promise the birth,' or the begetting of which you profess to cause by your philtres.

722. *ἐς τοῦτο]* 'in respect of being childless, I am altogether lost,' or my family is as good as extinct.

724. *σοῦ προξενεῖν]* to act as your *πρόξενος*, patron and defender in a foreign land.—*δίκαιος ὢν, δίκαια πράττων*, without having recourse to unfair or unconstitutional means. This clause is a compliment to the Athenian polity, which gave legal protection to *μέτοικοι*. So also 730.

725. *προσημαίνω]* I forewarn you of my intention in this; I will not try to carry you off perforce, and *ἀδίκως*, but if you come to Athens voluntarily, as a refugee, I promise you protection.—*οὐ μὴ μεθῶ*, 'there is no fear of my giving you up to any claimant.'

729. *αὐτῇ]* *ἐκούσα*, by your own free will.

730. *καὶ ξένους]* even to the Corinthians, i.e. much more to my own citizens.

731. *πίστις]* a solemn pledge, or guarantee. Usually (as sup. 21) applied to the joining of hands, but here to a form of words, *δρκος*, inf. 746. Ar. *Ach.* 308, *οὐτε πίστις οὐδ' ὄρκος μένει*.

733. *οὐ πέποιθας*, forms one action: 'surely it cannot be that you distrust my word!'

734. *Περίαν]* See sup. 9.

735. *τούτοις]* 'To these, if they attempted to take me by force out of the land, you would not be likely to let me

go, if bound by an oath to protect me; whereas, if you only make an agreement in words, and do not take an oath by the gods, you might act the part of a friend to them, and perhaps listen to their overtures for my surrender.' The MSS. give *καὶ θεῶν ἐνώμοτος οὐκ ἂν πίθοιο*, which can only be defended by explaining *φίλος* 'friendly to me,' which does not suit *γένοιο*, since he is a friend to Medea, in profession at least, at present. Hermann and Nauck read *μὴ* for *καὶ*, 'unless under oath to the gods.'—*ζυγείς*, 'bound (tied) by oaths, as *ὄρκους θεῶν ἀφρακτος ἡρέθην*, Hipp. 657.—*μεθεῖς* an Attic form for *μεθείης*, like *εἰδείτε* for *εἰδείητε*, Oed. R. 1046, *μεθεῖμεν* for *μεθείημεν*, Orest. 1153. Others read *μεθεῖ* ἂν, in which case *ἐμέ* must depend on *ἀγούσιν*, as *μεθέσθαι* takes the genitive.

741. *ἐλεξας*] Your words show your earnest desire that I should bind myself by an oath.

744. *σκήψω*] A pretext for not surrendering you, if required to do so, viz. a plea that it would be breaking an oath.—*τὸ σὸν*, 'your part of the compact,' viz. to secure for me a race of children. This would imply, that Medea will bind herself equally to perform her promise. The meaning given by the Schol., 'Your safety is more secure,' would make Aegeus throw a doubt on his own wish to keep faith.

745. *ἐξηγοῦ*] *præti*, 'give the names of the gods you wish me to swear by.'

748. *τί χρήμα*] The same verse occurs in a similar scene, *Iph. T.* 738. It seems to have been a formula in the preliminaries of taking an oath.

751. *ἐκουσίῳ τρόπῳ*] 'in any way that implies consent on your part.'

754. *τί—πάθεις*] 'May you suffer *what*, if you do not abide by this oath?' It was the custom *ἐπαρδάσθαι ἐξώλειαν*, to imprecate curses on yourself and family in the event of not keeping faith.

755. *δυσσεβοῦσι*] i.e. *ἐπιόρκους*. Conversely *τὸ εὐσεβές* often means 'respect for an oath.'

756. *καλῶς ἔχει*] I am satisfied with the form of oath you have taken.

758. *πράξασα*] 'when I have accomplished what I intend,' the death of the bride and her father, 'and got what I desire,' viz. revenge, and a safe asylum after obtaining it.

761. *ὦν—πράξεις*] A short way of saying *ἃ σπεύδεις, κατέχων ἐπινόϊαν αὐτῶν*.

763. *δεδόκησαι*] An Ionic form sometimes found in Attic, as Aesch. *Eum.* 299. Ar. *Vesp.* 726.—Aegeus here leaves the stage, not again to return.

764. In a splendid *ῥῆσις* Medea exults in the thought

that her schemes have succeeded, and that signal vengeance is at hand. She addresses the chorus, and informs them in detail of her plan.

*ιδ.* Δίκη Ζηνός] supply παῖς, or πάρεδρος, perhaps.

768. ἡ ἐκείνομεν] 'where our weakest point was,' 'where our failure was most likely to be.' The word is used of the weak part of an army. *Suppl.* 709, ἀλλ' ὥχετ' ἐς τὸ κάμνον οἰκείου στρατοῦ.

770. πρυμνήτην κάλων] πρυμνήσιον, the cable which tied a ship's stern to land, while her head rode out seawards with an anchor thrown out from each side at the bows. So *Herc. Fur.* 478, ὡς ἀνημμένοι κάλως πρυμνηστοῖσι βλῖον ἔχουσι εὐδαίμονα. The sense is, 'On this man I will rely for a secure position when I am forced to leave Corinth.'

771. πόλισμα] the fortified rock or citadel of Pallas, viz. the acropolis.

773. μὴ πρὸς ἡδονήν] Receive with all the seriousness and the solemn expression of face which a tale of woe demands. The φαιδρὸν πρόσωπον, or cheery look, would be unsuited to the occasion.—πρὸς ἡδονήν, as in *Aesch. Agam.* 278, is equivalent to ἡδέως.—The leader of the chorus is addressed.

778—9. This couplet would stand with the omission of 777, and the converse is equally obvious. The readings of two copies appear to have been combined in some early recension of the play.

781. οὐχ ὡς λιπούσα] Not as having resigned, or deserted, my own sons on a hostile land for enemies to insult them, but in order that (by making use of them, cf. 1136) I may cause the death of Creon's daughter by crafty devices. Nearly the same verse as 782 occurs inf. 1061. (The use of the aorist participle, in describing an event purely prospective, is remarkable, and perhaps the true reading is καθυβρίσω, 'not that I may expose them to insult by leaving them,' &c. Nauck incloses 782 in brackets.)

786. This verse also is repeated inf. 949. Nauck incloses the couplet as suspected.

787. ἀμφιθῆ] in the unusual sense of ἀμφιθῆται. So Homer speaks of mules as κρατερὸν μένος ἀμφιβαλόντες, *induentes*, *Il.* xvii. 742.

790. ἐνταῦθα] Here, however, I dismiss this subject and pause to sigh over the next part of my plan, the destroying my own children.

793. Cf. *Alcest.* 843. *Aesch. Suppl.* 901, ἀγοιμ' ἄν, εἰ τις τάσδε μὴ 'ξαίρησεται. Her determination is taken for the purpose of punishing Jason, as she avows inf. 817.

798. τί μοι ζῆν κέρδος occurred sup. 145.—ἀποστροφή, sup. 603.

810. *εὐκλέστατος*] To hate one's enemy and to do good only to those who have served you, is a life most becoming to persons of spirit. Doubtless this is the sentiment of a fierce woman rather than of a wise and humane poet.

819. *οἱ ἐν μέσῳ*] viz. between the resolution formed and the act done.—*ἴτω*, 'never mind,' cf. 699.

824. This famous chorus sings the praise of Athens, the beauty of its climate, the genius of its citizens. They ask how so sacred a place can give refuge to a murderess, and they implore Medea not to carry out so dreadful a resolution, which they believe she has formed on the assurance of a safe refuge at Athens.

*ibid.* *δλβιαί*] supply *ἦσαν*, or even *εἰσι*. Their happiness and prosperity is of ancient date, descended as they are from Ion, the son of Xuthus by Apollo.

826. *ἀπορθήτου*] the favourite boast of Athens, though it had been burnt and ravaged by Xerxes. Aesch. *Pers.* 350, *ἔτ' ἄρ' Ἀθηνῶν ἔστ' ἀπορθητός πόλις*. See also *Oed. Col.* 702. The words *κλεινοτάταν σοφίαν* are perhaps not genuine, but introduced to suit the Antistrophic verse, which probably should be read *χώραν καταπνεύσαι μετρίοις ἀνέμοις*. It is strange to say *ἀποφέρβεσθαι σοφίαν*, while it is simple and natural to speak of 'deriving subsistence from the land.'

829. *ἀβρώς*] with joyous and sprightly step. Cf. 1164, *ἀβρόν βαίνουσα παλλεύκῳ ποδί*.

833. Harmonia is here the Mother of the Nine Muses. Other accounts, as Aesch. *Prom. V.* 469, make *Μνημη* the parent.

836. *κλήζουσιν*] Some ancient tradition seems spoken of, that the prolific zephyr, the minister of Cypris, brought moisture on its wings from the waters of Cephissus.

842. *σοφία παρέδρου*] We cannot say, from our ignorance of the tradition alluded to, what the precise meaning of this is. Possibly (see *Introd.*) to Aspasia. Plato, we know, argues in the *Symposium* that the habit of forming attachments was conducive to virtue if pursued *μετὰ φιλοσοφίας*. This is also the purport of the chorus, sup. 627.

848. *φίλων πόμπιμος*] 'allowing, as it does, a safe convey to friends in passing through its territory.' The land, which gives protection to *ξένοι* and *μέτοικοι*, may not extend the privilege to a murderess.

851. *σκέψαι*] consider well, before you do the deed.—*αἰρεῖ*, 'you are taking on yourself.' So *στάσιν γλώσσης ἐπάρασθαι*, *Oed. R.* 635, *Antig.* 907, *τόνδ' ἂν ἡρόμην πόνον*.

856. *πόθεν*] The order is, *πόθεν λήψει θρόνος ἢ φρενὸς ἢ χειρὶ καρδίᾳ τε προσάγουσα τόλμαν τέκνοις σέθεν*; This is very involved, and the best MSS. give *τέκνων*. Nauck reads *τέκνον*, in the vocative, addressed to Medea.

861. *σχῆσεις μοῖραν*] 'will you retain a behaviour that sheds not a tear at the slaughter?' It is difficult to render *μοῖραν*, 'a condition' or 'state of existence.' In Aesch. *Eum.* 454, it is said of the Furies, αὐται δ' ἔχουσι μοῖραν οὐκ ἐπ' ἐμπελον.

870. Medea now commences the crafty speech she had intended sup. 776. She pretends to blame herself for her hastiness, and to be satisfied that Jason is acting for the best.

871. *πολλὰ φίλα*] many kind acts in mutual service; or perhaps, many endearments have passed between us.

879. *τί πάσχω*] i.e. *τί κακὸν ἔδρασέ με*.

881. *σπανίζοντας*] Cf. 560.

886. *μετείνειαι*] Instead of opposing, I ought to have taken part in these plans.—*ῥ*, depending on *μετείνειαι*, as in the ordinary syntax *μέτεστί μοι τοῦδε*, &c. For the accusative *κηδεύουσαν*, which agrees with the subject to *ξυμπεραίνειν*, see sup. 58. Compare also 341, *ξυμπεράναί φροντίδα*.

888. *ῥῖδεσθαί*] 'to take a pleasure in attending your bride on her marriage.'

890. *οἰκουν*] '(Perhaps, however, you will insist that we are bad): then you ought not to make yourself like the bad, nor to retort (or retaliate) folly by folly.' The metaphor in *ἀντιτείνειν* is uncertain; the measuring of two ropes, or two rods, held parallel may be meant, or the extending of rival arguments to an undue length.

892. *παριέμεσθα*] we give in, we relax our opposition, and we avow that we were unwise then, but now I have come to a better resolution in this matter. *Plat. Resp.* i. p. 341 B, *πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι· οὐδὲν σου παρίεμαι*, where (as in *Apol.* p. 17 C, quoted by Elmsley) the sense is *παραιτούμαι*. Here the notion of deprecating is continued in that of submission and the offering of an apology.

900. *τῶν κεκρυμμένων*] i.e. *ἔτι ἐν ἀφανεί ὄντων*. The expression is ambiguous, since Jason is to understand it of some event which may shorten their lives by some unforeseen casualty, while she has in view her intention of killing them.

901. *οὕτω καί*] viz. will you, as you now do, extend a loving hand to your mother many years hence, and in her old age?

903. *ἀρτίδακρυς*] Hesych. *εὐχέρης πρὸς δάκρυον*. Schol. *προσφάτως δακρύουσα*. The sense seems to be, that tears have just come to her eyes, though the quarrel she is getting rid of and removing from herself is one of long standing. 'How late it is to weep, when I think how long the dispute between us has existed.' The metaphor



is from removing a burden, the contrary to *ἀλρεσθαι* and *ἐπαλρεσθαι*, sup. 852. An example of this *νείκος*, or mutual jangling, occurred sup. 584 seqq.

906. *χλωρὸν*] like *θαλερὸν δάκρυ*, probably refers to the effects of rain-drops on vegetation. We have no equivalent expression.

907. *μείζον*] i.e. *ὥστε μείζον εἶναι ἢ τὸ νῦν κακὸν ἐστὶ*. Or it is a confused syntax for *τὸ νῦν κακὸν μὴ προβαλὴ μείζον*.

908. *αἰνῶ τάδε*] I approve of your present submission, without being disposed to blame your former resentment; for women naturally are vexed with a husband when he makes profit by some other marriage beside his own,' or, 'when he dishonestly trades in alien alliances.' These words are difficult to translate, the compound giving the idea both of 'unfairness' and of 'along with.' Similarly *παροψανεῖν* is 'to cater in a stealthy way,' Ar. *Eccl.* 226, and *παρεισδέχεσθαι* is 'to take a cargo beside what the ship is intended to hold,' also applied to a second wife in Soph. *Trach.* 537. The genitive absolute seems used for the sake of the metre, and has much more authority than the Aldine *παρεμπολῶντι γ.* There is a similar instance in Aesch. *Suppl.* 437.

912. *ἐγνως*] 'You have decided, at all events after a time, on the best plan,' or that which surpasses the rest. The phrase *νικᾶν γνῶμην*, 'to carry a measure,' often occurs. Soph. *Antig.* 274, *καὶ τοῦτ' ἐνίκα*. Nauck regards 913 as interpolated. Cf. Xen. *Anab.* vi. 1, § 18, *τὸν ἐμπροσθεν χρόνον ἐκ τῆς νικώσης ἐπραττον πάντα*.

914. *οὐκ ἀφρόντιστος*] 'well thought of,' occurs Aesch. *Agam.* 1348. Soph. *Trach.* 366.—*ἐὺν κασιγνήτοις*, associated with the children of the new bride. Cf. 877. Jason here addresses to his children the reasons for his marriage intended to convince Medea.

925. *οὐδέν*] 'Tis nothing; it is only because I was thinking of my children (that I shed tears).'

928. *ἐπὶ δακρύοις*] 'ever on tears,' i.e. ready to weep. Soph. *Aj.* 580, *κάρτα τοι φιλοκτίστον γυνή*.

930. *δὲρ' ἐξηύχου*] v. 920.—*οἶκτος*, a feeling of compassion for them (when I asked myself) if this shall ever be.' So *φόβος* *ὡς πέλω* sup. 184, 'fear as to whether,' &c.

935. *γινγνώσκω καλῶς*] See sup. 2281.

938. *ἀπαροµεν*] 'are preparing to depart.' (*ἀπαροµεν* is Elmsley's probable conjecture.) Herod. vi. 99, *οἱ δὲ βάρβαροι ὡς ἀπήραν ἐκ τῆς Δήλου*. *Iph. T.* 967, *νικῶν δ' ἀπήρα φόνια πειρατήρια*, 'I came away victorious in the trial for murder.'

939. *δπως ἂν*] 'that they may grow up under your care,' lit. 'reared to manhood by your hand.' In this formula, as in *ὡς ἂν*, result rather than intention is ex-

pressed. The latter is usually rendered by *ὅνα* (without *ἄν*), sometimes by *ὥς*.

941. οὐκ οἶδ' ἄν εἰ κ.τ.λ.] The position of *ἄν* in the first clause is remarkable, and is explained by the strong attraction which the negative exercises on that particle; e.g. οὐκ ἄν γένοιτο is much more common than οὐ γένοιτ' ἄν. The *εἰ* bears the sense of *πότερον*, and thus admits of *ἄν* with the optative, *nescio an non persuasurus sim*. Compare *Alcest.* 48, οὐ γὰρ οἶδ' ἄν εἰ πείσαιμί σε. *Ar. Av.* 1017, ὥς οὐκ οἶδ' ἄρ' εἰ φθάσης ἄν.

942. σὺ δ' ἄλλῃ] 'Then do you at least.'—Cf. *Ar. Ach.* 191, σὺ δ' ἄλλὰ τάσδε τὰς δεκετεῖς γεῦσαι λαβών. *Heracl.* 565, σὺ δ' ἄλλὰ τοῦδε χρῆζε κ.τ.λ. *Rhes.* 167, σὺ δ' ἄλλὰ γήμας Πριαμίδων γαμβρὸς γενοῦ.

945. τῶν ἄλλων μία] An example of inclusive speaking, not strictly logical. The allusion may either be to ready compliance with a lover's request, or to female fondness for dress.

947. καλλιστεύεται] i.e. κάλλιστα νομίζεται. The passive occurs *Bacch.* 407, and *Hipp.* 1003, πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο πασῶν γυναικῶν;

949. See on 786.

955. πατρός] Medea's father, Aeëtes. The garment is spoken of as a possession of her own given to her on her marriage (*φερνή*).

958. μεμπτά] This seems used in a double sense, the less obvious of which is, that the bride will have no reason to complain of the efficacy of the gift, i.e. she will feel its power to hurt.

959. κenoίς] 'Why do you let them leave your hands?' Although Jason does not know what is impending, yet by the custom of tragic irony (as it is called) he dissuades her from sending the present.

963. προθήσει] She will grant the favour to oblige me rather than in return for the gift.

964. μή μοι σύ] supply τοιαῦτα λέξης.—*λόγος*, 'there is a saying,' viz. δῶρα θεοῦς πέλθει, δῶρ' αἰδοῦντος βασιλῆας.

966. κεινὴς ὁ δαίμων] 'Her's is the luck; it is *that* side that the god now favours.' *Soph. Ant.* 191, τοιοῦτ' ἐγὼ νόμοισι τήνδ' αἰξω πόλιν.

967. φυγάς] is shortly put for ἀφεσιν φυγῆς, 'remission of the sentence of banishment.' 'I would give my life,' she says, 'to get them left with me.'

969. εἰσελθόντε] Throughout the play Medea is supposed to have two sons. Cf. 1395.

972. διδόντες] sc. ἐς χεῖρα, which must be supplied from the emphasis on these words in the next verse. Cf. 981.

975. μητρὶ δ' κ.τ.λ.] 'And may you bring to your

mother good tidings of your success in what she desires to obtain.' Aesch. *Ag.* 255, εὐάγγελος μὲν, ὥσπερ ἡ παροιμία, 'Ἔως γένοιτο.

976. The chorus are full of evil boding for the fate of the children, for they are well aware of Medea's plan and also of her determined character. See 803.

978. δταν] 'the fatal present (lit. 'bane' or 'mischief') of the golden head-dress.'

981. αὐτά] *suis ipsius manibus receptum*. Cf. 973.

985. νυμφοκομήσει] 'Now she shall deck herself as a bride in the presence of the shades in the world below.' (Properly, like ἱπποκομεῖν, 'to attend on, or dress a bride.')

990. κηδεμῶν] also in a rather unusual sense, for 'one who has contracted an alliance with' &c. Properly, 'one who feels concern for another as a relation,' as Aesch. *Suppl.* 70, δαίμαίνουσα φίλους τᾶσδε φυχᾶς ἀέπας ἀπὸ γὰρ εἰ τίς ἐστι κηδεμῶν.—οὐ κατείδως, little knowing what the real end of your marriage will be.

995. ὅσον παροίχει] 'How far you have gone out of the path of (your former) fortune!' Aesch. *Suppl.* 446, ἡ κάρτα νέκους τοῦδ' ἐγὼ παροίχομαι. (Nauck punctuates δύστηνε μοίρας, ὅσον π.)

996. μεταστένομαι] either 'I lament too late,' (like τὸν ἐμὸν βίωτον οὐ μετακλάομαι, *Hec.* 214) or 'I lament along with theirs.' In the latter sense Elmsley interprets it.

1005. εἰ] 'Well! why do you stand thus confused when you are in luck?' Perhaps Medea is considering the next step to be taken, now she knows that the sentence of banishment is remitted.—Nearly the next distich occurred before, 923, 4; but στρέφειν, not τρέπειν, which the metre here requires, is the proper word to express 'turning round.' The latter verb means 'to turn from a given course.'

1008. The 'news brought' is the joyful tidings of the ἀφ᾽ οἷς φυχῆς, to which αἰαί seemed inappropriate. Cf. Ar. *Eq.* 655, ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναις.

1013. ταῦτα γὰρ] The messenger thinks she is bewailing her own banishment, and blaming herself for it.

1015. κἀντε καὶ σύ] 'You too shall return from banishment, restored to your home by your children.' The correction of Porson for κρατεῖς, though one of the scholiasts clearly read κρατεῖ, which he explains by ἰσχύον τεχει. There is a play on the double sense of κατάρξω in the next verse, 'I shall restore,' and 'I shall send below.' For the former sense cf. Aesch. *Theb.* 644, κατάρξω δ' ἀνδρά τόνδε, καὶ πόλιν ἔξει πατρώαν. For the latter, *Alcest.* 25, ὅς νυν εἰς Ἀΐδου δόμους μέλλει κατάρξαι.

1019. βᾶινε] The attendant is addressed, and told, in

order to get him out of the way, to go and prepare the daily meal for the children. Medea, left alone with her two boys, utters a pathetic *ῥῆσις* on the determination she has formed of killing them in order to distress her husband.

1022. Construe ἐν ᾧ οἰκήσετε and δὲ ἐστερημένοι.

1025. θνασθαι] 'before I have had the full enjoyment of,' 'before I have been blessed in you.' See *Alcest.* 334, inf. 1348.—ἐπιθεῖν, 'have lived to see.' Cf. *Prom. V.* 949, inf. 1414.

1027. ἀγάλλειν in the active is rare, but occurs in *Ar. Pax*, 399, as a synonym of κοσμεῖν.

1029. ἄρα, 'it seems then,' is more usually construed with an imperfect, though sometimes (*Hel.* 1537) even with a participle. A frequent combination is μάρτην ἄρα, when some disappointing result is found out, e.g. *Alcest.* 669, μάρτην δρ' οἱ γέροντες εἶχονται θανεῖν.

1032. ἤ μὴν, which some render 'nevertheless,' is a strong asseveration, 'of a truth.'

1034. 'περιστελεῖν] See 582. *Troad.* 390, χερσὶν περιστάλντες ὧν ἐχρῆν ὑπο.

1039. σχῆμα] another form, state, or condition of life, viz. the life in the other world, which she alludes to under an ambiguous expression, applicable also to their living at Corinth apart from their mother.

1045. δξω] Rather, she says, I will take them with me into exile, and so deprive Jason of them while I spare their life. For why, she asks, should she cause him pain at the cost of twice as much pain to herself?—δις τόσα, viz. the same grief in losing them, and the additional grief in slaying them.

1051, 2. Both the genitive and the accusative (with the infinitive) are used to express surprise, indignation, self-reproach &c. 'Alas for my cowardice, to think that ever I should have uttered words of relenting from this heart of mine!' Compare *Ar. Av.* 5, 7, *Nub.* 267, *Ran.* 530. *Alcest.* 832, ἀλλὰ σοῦ τὸ μὴ φράσαι.—προέσθαι, which generally has the notion of 'throwing away,' 'sacrificing property' (*projicere*), here means 'the letting go forth from oneself.'

1053. δτω μὴ θέμεις] *si cui non licebit*. The allusion seems to be to Jason or the chorus, or to both. The formula is taken from the question asked at a sacrifice, τίς τῷδε; and the reply of those who felt able and willing to attend was πάντες ἀγαθοί. See *Arist. Pax*, 968.—αὐτῷ, ἑμὲ *videt*; 'let him see to it himself'; i.e. that is his affair, not mine; for I shall not,' says Medea, 'alter for the worse the action of this hand.' I will not unnerve or enfeeble my resolution by any compunction or hesitation. See sup. 849.

1057. ὦ τάλαν] Addressed to the *θυμός*. A dialogue between a person and his own soul is not uncommon, e.g. *Od.* xx. 13, *Ar. Ach.* 485, inf. 1242, ἀλλ' εἴ, ὀπλίῃ, καρδία.

1058. ἐκεῖ] 'those at Athens,' viz. in your exile. This tendency to relent she sternly represses 'No! by all the devils in hell! never shall it be that I give up into the hands of enemies children of mine to be insulted by them!' —παρήσω, i.e. παραδώσω. Properly, *παριέναι* is 'to let pass,' 'to allow some thing or person to go by you, and reach the hands of another,' as *νίκην παριέναι τῷ*, *Aesch. Ag.* 916, *Eur. Troad.* 656, *Soph. Phil.* 132, ἐγὼ δὲ πρὸς ταῦν εἶμι, σοὶ παρὲς τάδε.—A similar verse occurred sup. 782, and the distich next following is repeated at 1240. Here it seems to have been introduced from the accident of πάντως beginning 1062 and 1064.

1064. ἐκφεύξεταί] The subject is ἡ νύμφη, expressed at 1066. The reading πέπρακται has somewhat higher authority than πέπρωται, and may mean, that as the gifts have been accepted, the deed is already as good as done.—καὶ δὴ κ.τ.λ., *jam nunc enim*.

1068. καὶ τοῦσδε κ.τ.λ.] This verse, as Pierson and others have thought, is probably spurious. The sense should be, 'But now, as I am about to go on a wretched journey, I desire to take leave of my children.' The ambiguity of *τλημονεστάτην*, which means both the road of exile and that of murder, is removed by a verse which necessarily limits it to the former sense. Compare *Ion*, 1226, τὴν ἀθλίως σπεύσασαν ἀθλίαν ὁδόν, where there is a similar play on two senses. So also in ἐκεῖ, inf. 1073, which may mean either 'at Athens' or 'in the other world,' and τὰ ἐνθάδε, 'life at Corinth,' and 'life in this world.'

1074. πατήρ] She thus blames him for the deed.—προσβολή, 'embrace,' properly 'encounter,' as of wrestlers when trying to get a grip of the adversary.

1075. ὦ μαλθακὸς χρώς] 'O the soft skin!' The nominative here *apostrophises*, but does not *address*. (*Lat. O mollem*, not *O mollis*.) See sup. 61. *Troad.* 758, ὦ χρωτὸς ἡδὺ πνεῦμα.

1078. μανθάνω μὲν] 'I now begin to see how horrid is the deed I am about to do, but passion is stronger than my better judgment.' The next verse seems rather weak, and is perhaps spurious.

1082. διὰ μύθων ἔμολον] Like δι' ὀργῆς ἦκον, *Oed. Col.* 905, διὰ λόγων ἀφικόμεν sup. 872, καὶ διὰ μούσας καὶ μετάρσιος ᾗξα, *Alcest.* 962, this describes the education in literature and science which even women are here said, perhaps in allusion to the celebrated mistress of Pericles, *Aspasia*, to cultivate. Few however there are,—hardly one in a

hundred (as we say), who are not illiterate. So *Heracl.* 327, παύρων μετ' ἄλλων, ἓνα γὰρ ἐν πολλοῖς ἴσως εὖροις ἄν.

1094. δι' ἀπειροσύνην] *Hipp.* 195, δι' ἀπειροσύνην ἄλλου βίотου. The full sense is, that from want of experience they cannot regret the pleasures, and through not having children they are spared the pains and anxieties, attending them. Compare an equally beautiful passage in *Alcest.* 882 seqq.—προφέρειν, are superior to, have the advantage over, parents, in respect of happiness.

1100. τὸν ἅπαντα] Cf. sup. 25, τὸν πάντα συντήκουσα δακρύοις χρόνον, sc. βίου.—ὅπως, 'in order that,' (unless we read θρέψουσι, with Elmsley, 'as to how' &c.)

1103. ἐκ τούτων] After all these toils it remains uncertain whether what they are labouring for, viz. riches, is a good thing or bad. If χρηστοῖς referred to the children, the ἐπὶ would not have been added.

1107. καὶ δὴ γάρ] 'for suppose that.'—Cf. 386.—ἤνρον, sc. οἱ γονεῖς τοῖς τέκνοις.

1109. κυρήσας] If this reading is right we may best translate, 'but if this demon Death suddenly overtaking them goes off with the bodies of the children to Hades, then what profit is it that the gods should add this to the other troubles of life, and impose upon mankind a yet more painful grief on account of children?' The Schol. seems to have read κυρήσῃ and κυρήσαι (so Nauok), while Porson and Elmsley give κυρήσει, 'if this fate should befall them, viz. death who goes off with' &c. Possibly we should read πῶς ἂν λύοι in 1112, and take that clause as the apodosis, or even εἴτα for εἰ δὲ in 1109. See sup. 566.

1111. προφέρων] The same, perhaps, as πόρρω φέρων. Cf. *Il.* vi. 346, οἰχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα.

1116. τὴν τύχην] my fortune, viz. in the result of the plot against the bride.

1123. λιποῦσα] leaving i.e. disembarking from a ship. Cf. *Iph. A.* 618, θάκουσ ἀπήνης ὡς ἂν ἐκλίπω καλῶς. Ships are compared to a mule-car in *Prom. V.* 476, λιπότερα ναυτίλων ὀχήματα. *Soph. Trach.* 656, πολύκωπον ὀχημα ραός.

1124. τυγχάνει] accidit. So *Prom. V.* 354, θέλομ' ἂν ὡς πλείστοις πημονὰς τυχεῖν.

1129. For μὲν with an interrogative see sup. 676. *Alcest.* 147. *Hipp.* 316. *Ion* 520.—ἡκισμένην, 'made the scene of torture.'

1133. μὴ σπέρχου] 'be not testy,' 'be not so hasty in your replies.' *Alc.* 255, τάδε τοί με σπερχόμενος ταχύνει.

1137. παρήλθε] 'had entered the bridal chambers.' Cf. *Hipp.* 108, καὶ παρελθόντες δόμους σίτων μέλεσθε. *Soph. Oed. R.* 1241, ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω θυρῶνος. *Inf.* 1278, παρήλθω δόμους;

1140. ἐσπεῖσθαι] (σπένδομαι, in medial sense) 'had made up,' 'had agreed on a truce to your former disputes.'

1142. καὶ τὸς] As a reason why he could narrate the precise circumstances, the messenger explains that he had gone with the rest into the presence of the princess.

1144. θαυμάζομεν] 'look up to.' *Elect.* 84, μόνος δ' Ὀρέστην τὸνδ' ἐθαύμαζες φίλων. *Virg. Georg.* 215, 'illum admirantur,' speaking of the allegiance of bees to their leader.

1149. μυσσυχθεῖσα] showing her strong dislike (lit. disgust) for the children of another wife, though coming to bring her presents.

1151. οὐ μὴ—ἔσει] 'Don't be ill-disposed to friends.' So *Hipp.* 214, οὐ μὴ παρ' ὀχλῶν τὰδε γηρύσει; *ib.* 606, οὐ μὴ προσοίσσεις χεῖρα μηδ' ἀφεί πέπλων;

1153. οὐσπερ ἄν] 'the very same, whoever they may be, as your husband does' (sc. νομίζη). Cf. *Soph. Trach.* 715, χῶν περ ἄν θιγῇ φθείρει τὰ πάντα κνώδαλα.

1154. πατρός] i.e. αἰτήσεται παρὰ π.—παισι, cf. 1002, which represents another syntax, ἀφείναι παῖδας φυγῆς.

1156. οὐκ ἠνέσχετο] scil. ὀρώσα. She could not stand the sight, as we say, but was induced by it to promise everything that her husband wished.—ἦνεσε, for the compound κατήνεσε or συνήνεσε. Cf. *Aic.* 12, 525.

1164. ἀβρόν] Cf. sup. 831.

1166. τένοντα] It is hard to say whether she looked aside to see how the dress fitted the shoulder, or behind, to see if it covered the ankle when in the standing position. The latter sense is supported by *Bacch.* 938, τάνθενδε δ' ὀρθῶς παρὰ τένοντ' ἔχει πέπλος, where the foot is expressly mentioned in the preceding verse. But τένοντες also means the tendons of the neck.

1168. λεχρία] she went back to her seat not straight, but staggering towards it.—μόλις κ.τ.λ., 'she is only just in time to throw herself on the couch to prevent falling to the ground.' Similarly λέχριος ἐπ' ἀκρου λῶος βραχὺς ὀχλάσας, *Oed. Col.* 195, λέχριος ἐς ἀντλον πεσών, *Hec.* 1026.

1172. Πανὸς ὀργᾶς] 'some sudden panic,' i.e. supernatural seizure with a fit. *Rhes.* 36, ἀλλ' ἢ Κρονίου Πανὸς τρομερᾷ μᾶστιγι φοβεῖ; *Hipp.* 141, σὺ γὰρ ἔνθεος, ὦ κούρα, εἰτ' ἐκ Πανὸς εἰθ' Ἐκάτας, ἢ σεμνῶν Κορυβάντων.—τινὸς θεῶν, some other of the gods of orgiastic worship, Bacchus, Cybele, &c.—ἀνωλόλυξε, 'raised a prayerful cry,' i.e. of euphemistic purport (as we say Good gracious! Good Heavens! &c.) Cf. *Soph. Trach.* 783, ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς. *Id. Elect.* 750, στρατὸς δ' ὅπως ὀρᾷ νῦν ἔκπεττωκὸς διφφρων, ἀνωλόλυξε τὸν νεανίαν. Properly, ὀλολύζειν is the joyful cry of women at a sacrifice (*Il.* vi. 301, and frequently in the *Odyssey*). Opposed to this, ἀντίμολπος,

is the wail of grief, *κωκυτός*, when the case was seen to be desperate, 1177.

1174. ἀπό — στρέφουσιν] An example of *tmesis* not common in tragedy.

1181. ἥδη δ' ἂν κ.τ.λ.] 'And by this time a quick walker going along one limb (side) of a race-course of 600 feet would have been about reaching the end.' In this version a conjecture formerly proposed by the editor, *ἔρπων* for *ἔλκων*, has been adopted. We know from Aesch. *Ag.* 335, *κάμψαι διαύλου θάτερον κῶλον πάλιν*, that each side of the course, perhaps from its resemblance to two legs, was called *κῶλον*. With the old reading we must, of course, construe *ἔλκων κῶλον*, which, as it properly means 'slowly dragging one's legs,' is not appropriate to *ταχύς βαδιστής*, though it may in some degree be defended from Theocr. vii. 21, where *πόδας ἔλκειν* is associated with *ἐπιέγειν* and other symptoms of hasty walking. On the other hand, the tragic use of *ἔρπειν* is not 'to creep,' but 'to walk.' The measure of time taken from the known distances in a stadium is similarly expressed in *Elect.* 824, *θάσσον δὲ βύρσαν ἐξέθειρεν ἢ δρομεὺς δισσοὺς διαύλους ἱππίους διήνυσεν*. The length of a Greek stadium was six plethra or 606 English feet. *Elect.* 883, *ἦκει γὰρ οὐκ ἀχρεῖον ἐκπλεθρον δραμῶν ἀγῶν' ἐς οἴκους*.

1183. ἐξ ἀναύδου] 'from her state of speechlessness and closed eyes.' The word is used absolutely, as *Hel.* 1277, *ἐν εὐσεβεί γούμ νόμιμα μὴ κλέπτειν νεκρῶν*. Schol. τὸ διδαστήμα λέγει τὸ γινόμενον αὐτῇ ἐξ οὗ ἀναυδος ἦν μέχρις οὗ ἐφθέγγετο.

1185. The military metaphor to express a general attack occurs *Hipp.* 527, *ἔρωσι—εἰσάγων γλυκεῖαν ψυχὴ χάριν οἷς ἐπιστρατεύσῃ*, and *Ar. Vesp.* 11, 1117.

1193. σύνδεσμα] The gold circlet retained its fastening, which could not be broken or torn away, as from a fillet of slighter material. It is uncertain whether the word is singular or plural, since *δέσμα*, *δέσματος* occurs as well as *δεσμός* with a plural *δεσμά*.

1197. κατὰστασις] The naturally staid and tranquil look of her eye was no longer to be seen. So *νυκτός ἐν καταστάσει*, 'in the quiet time of night,' *Rhes.* 111.—*εὐφυνές*, 'good-looking,' 'naturally comely.' *Il.* iv. 147, *μηροὶ εὐφυνέες κνήμαί τε*.

1200. πεύκινον δάκρυ] The rosin which congeals on the bark and comes off in drops or scaly flakes. Perhaps the process of extracting pitch by heat is alluded to.—*γναθμοῖς*, by the devouring power of the drug in its secret and mysterious working.

1204. ἀγνοσί[α] in ignorance of the calamity that had befallen his daughter he comes unexpectedly to the house,



and seeing the body he embraces it, but is himself caught in the adhesive garment and consumed.

1209. Old men were called *τύμβαι* and *τυμβογέροντες*. *Ar. Lysist.* 372, *τί δαί σὸ πῦρ, ὃ τύμβ', ἔχω;* *Vesp.* 1365, *ποθέν ἐρᾶν τ' εἰκας ὠραίαι σοφοῦ.* *Ib.* 1370, *τί ταῦτα ληρείς, ὥσπερ ἀπὸ τύμβου πεσών;* *Heracl.* 166, *γέροντες εἰνεα τύμβου, τὸ μὴδὲν ὄντος.* In the present passage *γέροντα* is an adjective, like *γέρον πῖτος*, *Oed. Col.* 1259.

1213. *ὥστε κισσός]* *Hec.* 398, *ὅποια κισσοὺς δροσὶ ὄρωι (ὄμως?) τῆσδ' ἔξομαι.—προσείχετε, sc. νεκρῶ.*

1216. *ἡ δέ]* The meaning must be, that the dress of the corpse clung to and held him, for Glauce was dead, 1203—5.—*ἔγει, sc. τὰ γόνατα, στ τὰ πῶλα, ἀπ' αὐτῆς.*

1218. *ἀπέστη]* he gave up, retired from the contest, or desisted from his efforts.

1221. *ποθευῇ]* *deploranda*, 'to be regretted with tears.'

1222. *τὸ μὲν σόν]* Let your own course of action be out of the present discussion (or dismissed from the remark I am about to make); for you will have to decide yourself how to avert the punishment that is due. There appears to have been an old variant *ἀντιστροφῆν*, a *quid pro quo*, an equivalent to your crime in the punishment of it.

1225. *τοῖς σοφοῖς]* the philosophers who speculated how to attain happiness. For no man, the poet adds, is really *happy*, like the gods; 'good luck' is the utmost that can be predicated of any one. Aristotle distinguishes *εὐδαιμονία* and *εὐνυχία*, *Eth.* i. 9, fin., though some, he says, regard them as identical, *εἰς ταὐτὸ τάττουσιν.*

1227. *μεγίστη]* The wisest men are in effect the greatest fools, since they put forth theories opposed to all experience.

1235. *γάμων ἑκατ]* through the accident of your marriage with Jason, and not from any fault of your own.—It is likely that the three lines 1233—5 are from another edition of the play, *instead of* the two preceding. The remarks of a chorus are usually very brief, and these have no connexion with each other.

1236. *τοδρῶν]* *sc. ὁ μοι ποιητέον.* The word has principally reference to *παῖδας κτανούσῃ* in the subordinate clause.—*ὡς τάχιστα*, construe with *ἀφορμᾶσθαι*, the apposition being in *σχολῇ ἀγούσαν*, 'Not, by lingering here, to surrender my children to the hand of a vengeful tyrant, more hostile than a mother, to put them to death.' For the change of the dative to the accusative see sup. 58.

1240. *πάστις]* 'anyhow,' whether they fall by my hand or another's. This distich occurred before, 1062, 3, and Porson omits it here, where however it is well suited to the context.

1243. *μὴ πρᾶσσω]* so as not to begin at once to carry

into effect, &c. More usual, perhaps, would be *μη οὐ*, as Elmsley remarked.—*καί*, i. e. *ἀλλ' ὁμῶς ἀναγκαῖα*.

1245. *βαλβίδα*] the starting point or line on the course, to which racers are said *ἔρπειν*, before they commence the contest. So *εὐθὺς ἀπὸ βαλβίδων*, Ar. *Vesp.* 547.

1250. *δυστυχῆς*] supply *φίλους κτείνουσα*.

1251. The elements are appealed to as witnesses against the deed about to be done. The crime is aggravated by being committed by one born from the pure sun-god, to whom death and suffering were ever unpleasing.

1257. *φόβος* seems corrupt. Perhaps *φθόνος*, 'tis invidious (i. e. a pity) for children of the gods to fall by men,' i. e. by human hands. The Schol. seems to explain it of the murderess falling under the punishment of a human tribunal.

1260. *ὑπ' Ἀλαστόρων*] remove from the house a murderous pest brought into it by evil spirits. So Clytemnestra attributes the murder of Agamemnon to an implacable family demon, *δριμύς ἀλάστορ*, Ag. 1478.

1267. *ἀμείβεται*] 'takes the place of better feelings.' A harsh expression, if the text here is sound. What follows is difficult and obscure. The sense should run thus: 'For grievous (or fatal) to man is the guilt of kindred blood when it falls on the earth, and it brings with it similar attendant woes of kindred deaths on families from the gods.' But such a sense would require some alteration of the text, which seems in its present form corrupt, e. g. *χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιάσματ' ἐπὶ γὰν πίτνοντ', αὐτόφονα ξυνωδὰ θεόθεν φέροντ' ἐπὶ δόμοις ἀχῆ*. Thus by a common Greek doctrine one murder would be said to give birth to another of a like kind, or in retribution (*ξυνωδὰ*, Schol. *σύμφωνα καὶ ἄξια τοῦ τολμήματος κακὰ*).

1271. A cry is heard from within the palace. Medea is pursuing her children sword-in-hand to slay them.

1274. *παρελθὼ δόμοις*] 'Should I enter the house?' (Or, perhaps, 'the women's apartments.') See 1137. With this hesitation to enter, by which a murder might be prevented when the plot of the play requires it to be perpetrated, compare the consultation of the chorus in Aesch. Ag. 1320.—*ἀρῆξαι*, 'to ward off.' *Heracl.* 840, *οὐκ ἀρῆξερ' αἰσχύνῃν πῶλει*; *Troad.* 771, *παῖδι τ' οὐ δυνάμεθ' ἄν θάνατον ἀρῆξαι*.

1278. *ἀρκύων ξίφους*] the being caught, as it were, in the snare or toils of the sword. The same metaphor from hunting occurs *Herc. F.* 729, *βρόχοισι δ' ἀρκύων δεθήσεται ξιφηφόροις*. Aesch. *Cho.* 567, *νεκρὸν θήσω ποδώκει περιβαλὼν χαλκύνματι*.

1281. *ἀροτον*] the race or seed. *Ion* 1095, *ἄδικον ἀροτον ἀνδρῶν*.

1285. δ'αγ] in a wandering course. So adverse winds are βροτῶν ἄλαι, *Agam.* 187. The story was that Hera was jealous of Ino for protecting the young Dionysus from her anger (*Bacch.* 294), and thus caused her in a fit of madness to leap into the sea with her two sons Learchus and Melicerta. The legend is somewhat differently given in Ovid, *Fast.* vi. 485 seqq. Euripides wrote a play on this subject, referred to by *Ar. Ach.* 434. The comparison with Medea and her two sons is sufficiently appropriate.

1287. ὑπερβίνασα] Extending her foot over the edge of the sea-cliff, or promontory, and so taking a leap from it.

1289. ἐτι δευόν] After this, what deserves the name of δευόν? Cf. *Aesch. Cho.* 623, ἦκασιν δέ τις τὸ δευόν αὐτῶν ἀνημιόλαιοι πύμασιν.—λέχος, the marriage-state is apostrophized as full of care, and the cause of endless mischief to the human race.

1298. εἰ μὴ δώσει] *si non datura est*, i.e. *si poenam effugere vult*. This alternative of escape, to sink into the earth or to fly into the air, is often mentioned in tragedy. See *Hipp.* 1290, *Suppl.* 829. *Hec.* 1101—5.

1299. πέποιθε] 'Does she expect, after slaying rulers of the land (Creon and his daughter), herself to escape scot-free from this house?' The sense is, πέποιθεν, ἄλλους κτείνασα, οὐ καὶ αὐτὴ ἀποκτενεσθαι; Nauck, after Hermann, reads δώσειν δίκην πέποιθ'.

1302. οὐς ἔδρασαν] supply καὶ. The maxim δράσαντι παθεῖν is alluded to. Some might expect κείνην γὰρ, 'since those she has wronged (Creon and the family of Pelias) will requite her with evil.' But the connexion is this: 'I care less for her than for my children: she will be punished as she deserves, they shall be saved, if I can save them.'

1304. δράσωσί τι] scil. αὐτοῦς.—μητρῶον, in revenge for the murder committed by the mother. The Greek law of revenge visited the sins of the fathers on the children. Cf. *Herc. F.* 43, μήτρωσιν ἐκπράξαντες αἵματος δίκην.

1307. τοῦσδε λόγους] i.e. παιδῶν ἐκσώσων βίον, &c. Jason thinks the chorus refer to his being too bold in daring to face Medea, and asks ironically if she wishes to kill him also.

1310. τί λῆξεις] The future refers to the fuller narrative or explanation which the word μητρῶα implies.

1315. διπλοῦν κακόν] Medea herself, as a murderess, is a κακόν, while the other κακόν is the murder itself.

1317. ἀναμοχλεύειν is to draw back the bar, μοχλός, which fastened the door inside, μοχλοῖς χαλᾶν, *Aesch. Cho.* 864, and to this ἀρμούς, 'the fastenings,' seems to refer, while κλῆδας is the bolt or latch. Here the words are addressed to Jason, who from the outside is calling to the

attendants within to open the door. Medea herself appears to have escaped to some elevated position, possibly the top of the σκηνή or wall behind the stage, or perhaps she has already been hoisted aloft on an aerial car, like Oceanus in the *Prom. V.* 295, and Trygaeus in *Ar. Pac.* 80. From 1377 it is clear that she has with her, and exhibits, the corpses of her two sons. Probably therefore she had carried them off in the car, which we may suppose was resplendent with gold, as being the gift of the Sun. The use of the *eccyclema* in this passage appears less probable. That could only represent the sudden opening of the very room which Jason was trying to enter, and which she tells him is a vain attempt.

1322. *ἐρυμα*] a protection against the assaults of an enemy.

1323. The double superlative is used like *εἰ μὴ πλείστον ἀνθρώπων ἔφυν κάκιστος*. *Oed. Col.* 744. *Alcest.* 790, *τίμα δὲ καὶ τὴν πλείστον ἡδίστην θεῶν Κύπριν βροτοῖσιν*.

1326. *τεκούσα*] *cum esset mater*.

1333. *τὸν σὸν ἀλάστορα*] The curse that possessed you, as the murderer of Pelias (9) and Apsyrus, and now of your children, the gods have caused to fall on me like a thunderbolt. (Nothing can be worse than Nauck's *τὸν ἐὸν ἀλάστορ*.) The γάρ following shows that Jason regards Medea as his evil genius. He means that, united with her fortunes, he has shared in the penalty due to her crimes.) —*παρέστιον*, 'at his own hearth-stone,'—an aggravation of the crime.

1340. *ὦν γε πρόσθεν*] 'In preference to whom, forsooth, I thought fit to marry you.' (Perhaps we should read *γῆμαι σέ*, in emphatic antithesis.)

1343. *Σκύλλης*] The huge and dangerous cuttle-fish still found in the straits of Messina, which was reckoned a part of the 'Mare Tyrrhenum,' probably gave rise to the story, well known from *Od.* xii. 235. Cf. *Aesch. Ag.* 1204. *Inf.* 1359.

1344. *ἀλλ' οὐ γάρ*] 'However, as I should not sting you if I were to use taunts and reproaches without number (I will only add), Go, worker of iniquity and murderess of your children!'

1347. *ἐμοὶ δέ*] For me it remains to bewail my own fate (having ceased to concern myself with yours), since I shall not be blessed in my new marriage, nor shall I ever be able to speak again to my children in their life-time.' For *ὄνασθαι τινας* see on 1025.

1351. *μακράν*] This may either agree with *βῆσω* implied, or be taken adverbially. *Aesch. Ag.* 915, *ἀκουσίᾳ μὲν εἰπας εἰκότως ἐμῇ, μακράν γὰρ ἐξέτεινας*.

1353. *οἶά τ' εἰργάσω*] The sense is, 'Zeus knows your

base ingratitude for my services, and therefore will acknowledge the righteousness of my action.'

1354. οὐκ ἐμελλες] 'No! you were not going to live a life of pleasure after dishonouring my couch and then making a mockery of me.'

1361. κοινῶς] If I have lost my children, you have equally lost yours.

1362. λῦει] λυσιτελεῖ, 'it pays me, if it spares me from being ridiculed by you,' viz. as not having had the spirit or the power to avenge the slight you have put upon me. Cf. 1049, 1355. *Antig.* 483, τοῦτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν. *Oed. Col.* 902, γέλως δ' ἐγὼ ξένῳ γένωμαι τῷδε.

1364. νόσῳ] viz. incontinence. The passion of love is often so called, e.g. by Phaedra in *Hipp.* 394. So also ὕβρις often means, as here, 'lechery.'

1367. καὶ ἡξίως] 'Were you so infatuated as even to think a new marriage was a fit and proper reason for killing them?' Cf. 1338.

1370. δῆξεται] My retort to your reproach is, that if I am a murderess, it is your children whom I have slain.

1371. We should rather read, perhaps, οἱ δ' εἰσιν, 'but they *do* exist, and are avenging spirits that will yet bring a curse on your head.'—For οἶμοι, 'alas that it should be so!' which seems not very appropriate, οἶμαι and οὔμοι have been proposed. Nauck reads ὦμοι, 'cruel,' with little probability.

1375. ῥάδιοι] 'an easy matter.' Cf. 236. As we both avow our mutual hatred, separation is a simple and natural course. Medea asks on what terms such a separation can be effected, since she also desires it. The answer is, he will consent to let her go if she surrenders to him the bodies for burial and for the lamentation (κλανθμός), which was an essential part of a Greek funeral. But Medea has resolved to bury them in a consecrated place where their remains shall not be disturbed,—the precinct (τέμενος) of the Goddess of the Heights, Ἥρα Ἀκραία. *Livy* xxxii. 23, quoted by Elmaley; "Promuntorium est adversus Sicyonem, Junonis quam vocant Acræam, in altum excurrens: trajectus inde Corinthum septem milia ferme passuum." *Pausanias* (ii. 17. 2) says the hill near the promontory Heraeum was called Ἀκραϊον ὄρος from Acræa, one of the nurses of the goddess. This is evidently absurd. Element-worship, for obvious reasons, was commonly associated with temples and altars on hills.

1382. τέλη] sacrifices or 'tolls' paid in retribution for the murder, like the ποινή or blood-money paid to the relations of murdered persons. For similar cases of festivals instituted to commemorate an event, see *Hipp.* 1423. *Iph. T.* 960.

1385. *συνοικήσουσα*] The author of the Greek argument says *Αἰγεί τῷ Πανδίωνος γαμέται*.

1387. *λειψάνω*] The Schol. gives the tradition that Jason was killed by a timber falling on him from the then old ship *Argo*, as he was sleeping close under it. A similar fate is predicted to *Hecuba*, that she should be killed by falling from a ship's yard-arm, *Hec.* 1261.

1396. Porson, for metrical reasons, ingeniously proposed *μένε καὶ γήρασκ'*.

1398. *ἔπειτα*] 'nevertheless,' viz. if you really loved them.

1399. *χρήξεν στόματος* seems here used in the very uncommon sense of *ποθεῖν στόμα*, the infinitive being added as an expletive, with *αὐτό* for its object.

1409. *ἐπιθεάω*] I call on the gods, viz. to avenge my wrongs. This word, as in *Thuc.* vii. 75, implies the passionate appeal to heaven under the influence of strong emotions. As the bodies of the children could not now be reached for singing over them the *Threnos*, Jason says *ὀπίσον δύναιμαι*.

1413. *οὐς μήποτε κ.τ.λ.*] 'Whom I would that I, their father, had never lived to see slain by you!' In this syntax the *μή* sometimes precedes the personal verb, as in *Ion* 286, *ὡς μήποτ' ὠφελόν σφ' ἰδεῖν*, and in *Homer*, *ὥς μή ὠφελε γενέσθαι*, apparently because the sense is *εἴθε μή ἐπειδόμεν*.—For *ἐπιδέσθαι* see 1025.

1415—9. A common-place sentiment concludes this and (with slight variety) several other plays of Euripides. Whether it was an expression of piety and resignation to the will of Heaven, or a clause to avoid an abrupt ending, or, as Hermann supposes, merely intended as a vehicle for music played while the audience was leaving, it is not important to inquire.

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